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IN THIS ISSUE

Cover is a picture prepared for Stewardship Year of Crusade for Christ. Artist, Walter S. Oschman. Used by courtesy Board of Lay Activities.

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Mrs. C. C. Long, Secretary of Organization and Promotion, North Central Jurisdiction and teacher of Stewardship course in Jurisdictional schools.

ASK YOURSELF

1. "The 'many things' were important; the 'one thing' was most important." What is it?

2. What is the total "concept of Stewardship"? What are the "Major Goals"? How do you define *stewardship?*

3. "You cannot produce a stable nation in unstable .....?"

4. When is *United Nations Week?* Are you observing it in your church?

5. We can make the United Nations one of man's most brilliant creations if we are willing to .....?

6. Why do you pray?

7. "What would happen in the meetings of the Security Council and the United Nations Assembly if Christian people, everywhere, should pray daily that God might have His way in the hearts and intellects of the leaders of the nations as they meet to try to make plans for a decent world?"

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Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

And Jesus answered and said unto her, "Martha, Martha, thou are careful and troubled about many things:

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:38-42.

THE WOMAN WITH AN HOUR

By **HELEN KINGSBURY WALLACE** *

WOMEN FIND THEIR HEARTS going out in sympathy to Martha as they read the story of Jesus' visit in the home in Bethany. They are a bit critical of Mary's lack of helpfulness, as she sat calmly at the Master's feet, hearing his word. But Jesus' decision must be final. He said, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

The "many things" were important; the "one thing" was *most* important. Mary had the spiritual perception to recognize that. She disregarded the fact that people would say that she was lazy because she let her sister do all of the work. She ignored the possibility that she would be considered selfish, because she took all of the benefits of the Guest's company for herself. She saw only the *one* "needful" thing—time spent at Jesus' feet. Nothing mattered except the opportunity to learn of him.

To spend time in the presence of Jesus is still the one thing "needful." It is necessary to spiritual development and growth. We cannot be like Christ unless we have fellowship with him; permitting him to speak to us through his word, talking with him in prayer. A daily devotional period is a requisite to sturdy Christianity. The spiritual tepidness of the church of today is due in part to its failure to spend time with Christ.

God has entrusted us with a power by which we can bring strength, comfort, and guidance into other lives. Yet how seldom we remember to pray! We may aid in the work of our representatives, the missionaries and deaconesses, on home and foreign fields, by spending time in prayer for them. Choose a missionary whom you know to be in special need of support, and become her "prayer partner." There have been startling answers to such prayer.

"Away in distant lands they wondered how
Their simple word had power;
At home the Christians, two or three,
Had met to pray an hour."

Women can help to raise the level of worship by calling upon members who seldom attend church. God wants us to spend time not only *with* him, but also *for* him.

No doubt Martha's efforts to honor Jesus were pleasing to him, even though Mary's ready heart and open mind seem to have pleased him more. Martha spent time with him. Martha combined the use of time and talents in service. There are a thousand ways in which women may turn time and talents into service for him. It requires time to hold an office in the woman's organization, or in the church, to sing in the choir, to do White Cross work. But God has made us stewards of twenty-four hours a day.

Education is a very important function . . . , and *Christian education* and *missionary education* require teachers. Women with a gift for teaching can serve Christ by using that talent for him. Civic responsibilities now belong to women, and a church or community class in *citizenship* would be of real service. Needs for *stewardship education* are great.

(*Continued on page 24*)

*From *Stewardship in the Life of Women*, by Helen Kingsbury Wallace. Used by permission Fleming H. Revell Company.

The Crusade for Christ

CHURCH-WIDE PROGRAM STEWARDSHIP CULTIVATION, EDUCATION AND PROMOTION CHIEF EMPHASIS IN 1947

CHURCH-WIDE PROGRAM...

THE CRUSADE FOR CHRIST is a *fivefold* program of action for the reconstruction of the life and work of The Methodist Church at home and around the world. But it is more than that. It is The Methodist Church spiritually girding itself anew for its share in the total task of saving a world through the application of the gospel of Christ. It comprehends this quadrennium in its scope, but it looks beyond this particular period to the time when the normal processes of the work of the church will move in a masterful way along the main trunk lines of its endeavors—Missions, Christian Education, Evangelism, Christian Stewardship, and a Christian Social Order.

Because of its specific responsibility to the lay work of the local church through the official board or the board of stewards, the Committee on Christian Stewardship, and "Methodist Men," the Board of Lay Activities is vitally related to all *five* objectives of the Crusade. It has, however, primary responsibility for the program of Stewardship Cultivation, Education, and Promotion. It earnestly desires to meet this special responsibility and at the same time to co-operate fully and effectively in the other *four* phases of the Crusade. It, therefore, presents a statement of the *concept* of Stewardship to be promoted, the *goals* to be attained, the preparatory work necessary in 1946, and the *plans* and the *schedules* for the program for 1947.

Concept of Stewardship

The concept of Stewardship to be promoted is that of life and possessions. This is stated clearly in the 1944 *Discipline*, Par. 223, as follows:

The Principles of Stewardship

"God is the owner of all things. Man is a steward. God's ownership and man's stewardship ought to be acknowledged [now].

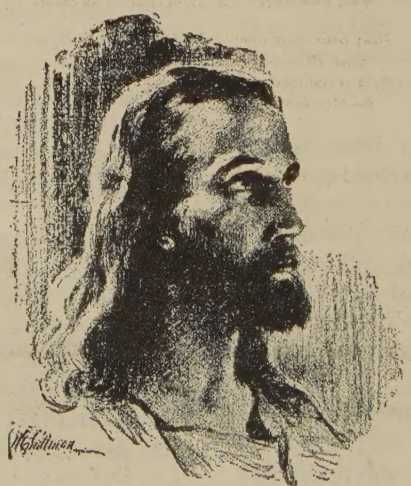
"Stewardship is the practical expression of one's experience of God. Therefore, all one's life, all personal abilities, and all material resources constitute a gift from God, which should be used for his glory and for the welfare of mankind. This is central in Christian faith and should control and direct all one's being.

"Stewardship involves both motives and methods in the production and acquisition of wealth, the service ideal in vocation and avocation, and the conservation of natural resources. It also governs motives and methods in the investment and expenditure of one's total material gains.

"Christian experience demonstrates that the acknowledgement of God's ownership and man's stewardship should result in systematic, proportionate, and abundant giving. Tithing is commended as a historic and workable method attested by many Christians throughout centuries of religious custom and joyful experience.

"Stewardship likewise requires the offering of one's self and the sharing of one's abilities in the work of the organized agencies of the church and community which serve Kingdom interests.

"Christian Stewardship inevitably expresses itself in one's daily economic experiences and in all life and service."



Major Goals

1. To inculcate in the minds and hearts of members of The Methodist Church a deep sense of their Stewardship of the gospel or their obligation to spread the Kingdom of God over the earth in accord with the spirit and directive of the Great Commission.

2. To secure such a personal commitment to God as will result in a passion for Christian living, and such a dedication of self in point of time and personal abilities on the part of the members of the churches as will adequately and effectively man and direct the normal processes of their work for worship, fellowship, Christian education, evangelism, missions, and social service, and spiritually empower the family for its basic function in society.

3. To secure such an acceptance of the stewardship of possessions and income as will eventually include all the members of the local churches in systematic and proportionate giving for the love of God, for the extension

of his Kingdom, and for the sake of individual spiritual growth.

4. To create on the part of the members of The Methodist Church a new sense of Stewardship for community welfare, a better economic and social order, the Christianization of business and industry. the conservation of natural resources, and responsibility for the underprivileged and dependent peoples of the world, and for the creation of a Christian world order.

5. To establish in each local church a permanent, ongoing, unified program of Stewardship Cultivation and Education as a part of its normal procedure.

Program in the Local Church for 1947

The major responsibility for organizing, co-ordinating, and promoting the work of Stewardship education and cultivation in the local church in the Stewardship phase of the Crusade will be lodged with the Stewardship Committee in co-operation with the local church Crusade Council.*

1. A series of sermons on Stewardship in January, February, and March.

2. Lay Sermons on Stewardship in January, February, and March in churches on circuits where the pastor cannot be present each Sunday.

3. Laymen's Day, fourth Sunday in February — subject for discussion, Stewardship.

4. Special classes in Stewardship during this period for interested groups.

5. A Stewardship course for Adult Classes in the *Adult Student* and the *Wesley Quarterly* for the first quarter of 1947.

6. Careful distribution of pamphlet and leaflet literature during this period.

7. Showing of slides, motion pictures where available during this period.

8. Use of plays, dramas, and dramatic presentations during this period.

9. Use of three-minute lay speeches each Sunday during this period.

10. Lay Programs on Stewardship in the local church during this period.

11. Use of Special Stewardship Bulletins during this period (co-operation Methodist Publishing House).

12. Use of Special Stewardship Leaflets for four Sundays (co-operation of Council of Secretaries).

13. The extension of the cultivation of Stewardship to the total membership of the church through conversation groups to be organized under the direction of the Stewardship Committee.

14. Systematic visitation of the members of the church for stewardship enlistment, program to be under the direction of the Stewardship Committee.

ONE MORE REVIVAL

By Ralph Spaulding Cushman

"One more revival, only one more, is needed—the revival of Christian Stewardship; the dedication of the money power to God; when that revival comes, the Kingdom of God will come in a day." (Attributed to Horace Bushnell, 1802-1876.)

Send it, Lord, send the revival!
Send the one for which we've prayed;
The revival of revivals;
Oh, it must not be delayed!

Let the windows now be opened,
Let the rains from Heaven fall,
Pour us out the blessing, Father,
On each one, and on us all.

Nations sit in desolation,
Cursed by wars that sprang from greed;
For our children's sake, dear Father,
Let us know our direst need.

How can peace possess our borders,
How shall strife 'twixt nations cease,
Till our wealth is consecrated
To the stewardship of peace?

We have failed thee, God, forgive us;
We have given more by far
To our armies and our navies,
To the wastefulness of war,

Than we've given to Thy Kingdom
Here at home or far abroad,
Where our brothers wait in darkness
For the light that comes from God.

Send it, Lord, send The Revival,
Let it rule the market-sod,
Let it bring the dedication
Of the money power to God!

Let it bring the resurrection
Of all people from vain strife,
Let it bring the consummation
Of the reign of God and life.

. . . . . .

Oh, my sisters, once more lead us
To this resurrection place,
Where the power of Christ is waiting,
And new light streams from His face.

Just one more revival, sisters,
Hear Him calling, lead the way;
You were first on Easter morning,
Be the first in our new day!

15. Stewardship emphasis through programs in all conferences and meetings held in the local church during this period.

16. Systematic presentation of World Service and Conference Benevolences during this period.

17. The enlistment of individual members through the signing of covenant cards.

* A Church Calendar will be suggested for this period of cultivation and for further features of Stewardship education and promotion throughout the year.

Special Objective for the Local Church

1. To make an honest effort to carry out in detail the suggested program of cultivation and education with such adaptations as may be necessary.

2. To achieve as far as possible the "Major Goals" suggested.

3. To promote an enlistment of the members of the church for definite stewardship commitments through the use of a Covenant Card.

4. To establish a reading course in Christian Stewardship.

5. To increase the number of consecrated and qualified workers in the church for Christian education, social and community service.

6. To secure a definite enlistment of an adequate number of our finest youth for full-time Christian service: the ministry; missionaries; workers in Christian education, social and community service.

7. To promote giving to World Service and Conference Benevolences, the support of the ministry, and local expenses until every member of the church is enlisted.

8. To present and stress *tithing* as an acknowledgment of the stewardship of possessions, and enroll the largest possible number of tithing stewards among the members of the church.

9. To institute in every church a thorough individual, personal enlistment by any good method for the total budget of the church, or for all causes, at the time most acceptable to each church.

10. To increase giving to all causes by at least twenty-five per cent.

11. To bring the total membership of the church into active participation in its worship services and in the program of Christian Education.

12. To magnify the church as God's agency for world redemption.

MEET THREE DISTINGUISHED VISITORS TO AMERICA

Mrs. Thomas A. Binstead, missionary leader in Great Britain
Dr. Prem Nath Dass, of Isabella Thoburn College, India
Dr. Lucy Wang, President, Hwa Nan College, Nanping, China

WATCH FOR THEIR ITINERARIES

The Stewardship of Christian Graces

By MRS. J. D. BRAGG

WE ARE ENTERING into a year when Stewardship will be a "must" in our study and planing. It is a vital phase of our Crusade for Christ, adding another meaningful word to the Crusade vocabulary acquired during these recent years—relief and reconstruction, evangelism and stewardship.

Scores of women have taken courses on this subject during the summer and are prepared to lead others in all types of groups, large or small, in study and action along this line. We join with enthusiasm the great host of pastors and lay leaders of the church as we move into this Stewardship Year.

As these words are written we are thinking of a large, elect group of women, as this message is primarily directed to the present and potential leaders of the Woman's Society of Christian Service. We have taken the liberty of paraphrasing and adapting a few verses from Moffatt's translation* of I Corinthians, thirteenth chapter, as follows:

A good leader "is very patient, very kind, knows no jealousy; makes no parade, gives [herself] no airs, is never rude, never selfish, never irritated, *never resentful;* [she] is never glad when others go wrong [but] is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." The influence of a good leader "never disappears."

The mere reading of these words is sufficient for us to realize that we can become good stewards of these graces only through strong spiritual undergirding. This can be obtained, as we all know, through prayer and communion with the Heavenly Father, and a tremendous amount of self-discipline. Our Christ set the example of the perfect Steward of these graces. His leadership in the world and in the affairs of men through the centuries demonstrates the influence of this pattern of living.

We wish that there might be established a greater bond among the women of our organization who stand in places of leadership throughout our society, whether it be in the small local community or countryside, in the largest urban center or city church, in the farthest outposts or in fields of service nearer home, among those highly trained or those with skills less developed. The work is vast and the opportunities opening before us were never greater. The people of the world greatly need the touch of Christian graces in these hours of uncertainty and fears.

The practice of this stewardship will without doubt develop a winsomeness which will draw others to the cause which we represent not only challenging them to increasing service through their talents of time and personality, but also create a desire to share in greater measure their financial resources that the world's needs may be met.

We are given various definitions of Christian Stewardship. Some say it is the management of a trust, others that it is a recognition that all that a person is or has is a trust from God for his use, that it is the practice of systematic and proportionate giving of time, material possessions and abilities. Always is the emphasis placed upon the well-known fact that a steward must give an account of her stewardship.

So we submit to you that the Christian graces which are given to us are a sacred trust, to be used for the advancement of the Kingdom of God and an accounting will be required of our use of this trust. May none of us be found wanting as we, with humility, carry forward the responsibilities of leadership committed to our care, remembering that "the influence of a good leader never disappears."

ONE TENTH OF ALL I HAVE

By GRACE NOLL CROWELL

One tenth of all I have belongs to God.
Above that tenth whatever I may bring
To him, will be like some free precious gift,
Some splendid, sacrificial offering
That I come bearing in my hands to show
My love for him, and he is pleased, I know.

This passing hour does not belong to me
To spend in idleness—no selfish greed
Must claim my days that are so quickly passed
When his hurt world is in such desperate need.
I hold this stewardship of time in trust.
I must be selfless through the years. I must!

Lord, thou hast loaned these coins, this time to me.
I shall return thy portion safe to thee.

* From *The New Testament: A New Translation*, by James Moffatt. Used by permission of Harper and Bros.

STEWARDSHIP AND THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

By MRS. W. M. ALEXANDER

SOMEONE HAS SAID that every church program should include four major emphases. Namely: Evangelism, Christian Education, Christian Missions, and Stewardship; and then the writer adds the statement that the Stewardship emphasis is frequently the weakest part of the church's program. With this statement I think we will all agree.

Let us consider the Stewardship program of the Woman's Society of Christian Service. I like to think of Stewardship as the fundamental principle underlying the entire program of the society. Perhaps we should define the term Stewardship. The United Stewardship Council has given us the following definition: "Christian Stewardship is the practice of systematic and proportionate giving of time, abilities, and possessions, based on the conviction that these are a trust from God to be used in His Service for the benefit of all mankind."

In other words, Stewardship applies to the whole of life; a life which is dedicated to God and to Christian Service for others.

How are we using our time and abilities? Are we giving a proportionate part of these in Christian service?

In view of the many demands upon our time and strength, we as Christian Stewards must learn to carefully plan our time schedule if we are to escape that feeling of frustration which so many people are experiencing in these days of rush and worry. We must learn to put "first things first" in our lives.

May I share with you the experience which a fine Christian woman shared with me? Some years ago she was appointed chairman of the Program Committee of a large federated woman's club in her city. The topic for the year's study was *Mexico*. This friend, who never does anything in a halfway manner spent months in working out the program and it proved to be a most interesting and successful study. It happened that a little later the study theme for the Woman's Society was on *Mexico* and the president of the Woman's Society of Christian Service, of which my friend was a member, asked her to conduct the study on Mexico. Without a moment's hesitation she refused. Later, as she related the conversation with the president to her husband, he remarked that it was easy to see which organization claimed her major interest and that it was not the church society.

This friend told me that after a sleepless night of remorse and unhappiness she called the president the next day and accepted her invitation to teach the study course. And then she added: "I was converted that night and my Christian life really began." Today she is one of the most radiant Christians whom I know.

Recently I heard of a church-school class of seventeen adolescent boys that had been disbanded because no teacher could be found for the class. Could that happen in your church?

If we were faithful stewards of our time and abilities would it be necessary to have to beg women to accept the offices in the society or in the circles? Let us think on these things.

What would happen in the Woman's Society of Christian Service if our members were Christian Stewards in regard to their material possessions? If every woman gave a tithe of the money which was hers or had some plan for systematic giving, a new day would dawn in the church and in the Woman's Society. The Finance and Estimates Committee would not need to spend long hours studying every request for funds and then in many instances be forced to turn a deaf ear to these urgent needs because of lack of funds.

With these things in the background of our thinking let us consider the part that the Woman's Society is having in the Stewardship Cultivation Program, especially during Stewardship Year (1947).

In the field of Missionary Education and Service, classes and workshops on Christian Stewardship were conducted in all of the Jurisdiction Schools of Missions and scores of women were trained to conduct classes, workshops, and coaching conferences in their own conferences, districts, and local churches. This, perhaps, is the greatest contribution which the Woman's Society will make during Stewardship Year, as the entire teaching personnel of the society is trained and made available to give this service in their own local churches and in the church at large. Through the regular program material of the Woman's Society of Christian Service, the Stewardship emphasis will be kept in mind and both THE METHODIST WOMAN and the WORLD OUTLOOK will make their contribution in the editorial field. The Spiritual Life Committee, which

(Continued on page 26)

My Hopes for Stewardship Year...

By **LEADERS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE**

STEWARDSHIP has always had a place in the study program of the Woman's Society of Christian Service. All through the years, even when we were missionary societies, Stewardship has had a definite emphasis in our approved studies, in the regular mission studies of the society, and in the informal studies as they have been carried on in the circles. With this background in our thinking and the plans for Stewardship for 1946-47, a letter was written to the women present at the Stewardship Promotion Conference held by General Board of Lay Activities with the request that they share with the readers of THE METHODIST WOMAN their hopes for the Stewardship Year in the Woman's Society of Christian Service.

CENTRAL JURISDICTION

One of the most fascinating experiences of the past year has been my study and practice of the principles of Stewardship to a larger degree. Having attended the Stewardship Promotion Conference, Hotel Moraine, Highland Park, Illinois, Februray 5-7, 1946, I immediately turned the searchlight and dedicated my life anew to the task. From information and inspiration received, I see a great need for the women of the church to come into a realization that *Life* is a *Stewardship*. I am hopeful that through a program of education, serving, and giving, they will rekindle that burning passion for the practice of Stewardship and the promotion of a program of world missions.—MRS. EVA B. PARKS, *Secretary of Spiritual Life.*

NORTH CENTRAL JURISDICTION

My hope for the Stewardship Year in the Woman's Society of Christian Service is that out of a deep sense of gratitude for all we are and have, first, we use every available means to develop our own personalities so that we will be of greatest usefulness in working with God as together we carry out his ever-unfolding purpose for this age. Second, that we may assume social responsibility for building the kingdom of God in the great institutions of our land—the home, the school, the state, the church, and the shop. Lastly, that the leaven of the abundant life may reach to the uttermost parts of the earth we share the best of all we have—of ourselves and of our possessions—with all God's children.—MRS. O. D. CANNON, *Secretary of Status of Women.*

My hope for this year of 1947 is for full participation in the Stewardship of study and action by the Woman's Society of Christian Service in each local church. The year should mean a renewal of life. The dedication of all of life—the total commitment of every waking and sleeping moment of each individual—cannot but help invigorate the collective body. Therefore, I covet much study on the part of each member. We have a new and challenging opportunity to make great increase in numbers, *and* in the vigor of participation and service. We have a Stewardship *—to study* and *to act!—* MRS. C. C. LONG, *Secretary of Organization and Promotion.*

My hopes for the Year of Stewardship emphasis are threefold. First, I hope there may be a better *understanding* of the true meaning of Stewardship in the light of New Testatment teachings—a sense of responsibility for the *application* of Christian principles to all areas of life. Second, I hope for a deepened and enriched *Christian experience* for the members of the Woman's Society of Christian Service—through the dedication of the whole of life to the realization of the kingdom of God. Coupled with these there should be an *awareness of world needs* and the *adequacy of the message of the Cross* to meet those needs—leading to sacrificial giving of gifts and of self—and commitments to full-time Christian service. Lastly, there is a by-product, already on the horizon—a better *understanding* of the co-operating agencies—Board of Lay Activities, Board of Education, and the Board of Missions and Church Extension, and the Woman's Society of Christian Service. Such understanding will produce a more effective unified Methodism!—MRS. DAVID SHIPLEY, *Secretary of Spiritual Life.*

NORTHEASTERN JURISDICTION

In increasing numbers our women have been aspiring toward *abundant living.* In this Stewardship Year we are going to find the answer—full, complete, final. The individual life will be transformed—gloriously so—through Christlike attitudes, motives, and evaluation. The contagion will spread within and beyond our ranks. Because the Stewardship principle applies to *all* of life and to every person, the possibilities of enlarged vision, increased service, the giving of time, talents, and spiritual and financial support, are beyond our imagination. We shall *live* according to standards we formerly only approved and praised. *Sacrifice,* long a part of our religious vocabulary, will become a reality in our lives. So may it be!—MRS. ALBERT DAWSON, *Secretary of Spiritual Life, Pittsburgh Conference.*

Our Methodist women will wholeheartedly support the Stewardship program of the church and organize for thorough study, thereby broadening their idea of the scope of Stewardship. As they seek through study, prayer, and Bible reading to discover the basic principles in the Christian steward's way of living, Christ's power will be experienced in their minds and hearts, leading the Way to applications of this principle in all their relationships.

Aware of the need for an expanding Stewardship ideal and practice, our women will seek to *lead others* to discover the importance of investing time, strength, and all resources, in building Christian character through a Christian program in the local church and out to the world-wide community.—MRS. JOHN W. WARREN, *Secretary of Spiritual Life.*

My hope for Stewardship Year in our Woman's Society is that all our members shall become conscious of their responsibility as *Stewards of God's love,* and that they will give the pastor generous support as he plans the Stewardship program for the whole church.

We hope, and this comes from our Stewardship Workshop conversations at the Ocean Grove Summer School, that at least one woman in each church, who has not

already committed herself, will be won as a Christian steward!

I hope that we may come to know that Christian Stewardship is for all of life and must be carried into all our *everyday* relationships.—Mrs. Fred A. Victor, *Secretary of Status of Women.*

SOUTHEASTERN JURISDICTION

It is with prayerful expectation that we enter upon the Stewardship emphasis for the Crusade. A keener sense of responsibility "to spend and be spent" for building the Kingdom must accrue. Some of the definite results will show an enlarged and more effective leadership in the local church. The Woman's Society of Christian Service will become a cell of renewed vigor and power making a greater impact in the local community, at the same time spreading the gospel to the uttermost parts. With the Stewardship motive gripping our lives anew, we each must come to feel the unused woman is a reproach and the indifferent woman a challenge.

We have the faith to believe that a deeper and richer interpretation of Stewardship for the whole of life will be reflected in all areas of our living and relationships.—Mrs. Paul Arrington, *Chairman, Section of Education and Cultivation.*

Because the Stewardship Year is the heart of the Crusade, having to do with *all* of life, and seeking to bring all Methodists to a fresh realization of our relationship to God, it is my hope that every member of the Woman's Society of Christian Service will take the course on Stewardship, that many will teach it, and that through actual *practice* of Stewardship our lives will be so spiritually illumined as to help the church feel anew its real meaning—that we *are* trusted stewards who *must* give an accounting of all that we *are and have.*—Mrs. Edwin B. White, *President Florida Conference.*

SOUTH CENTRAL JURISDICTION

I should like to see the Stewardship Year, with its message of total consecration, become a movement which would *translate itself into action,* in terms of specifics, in every local church. This action might be that of any local church task which needs doing, such as: service on an Evangelism Committee, office in the Woman's Society of Christian Service, a teacher of some church groups, a dedication to systematic and proportionate giving. From such action on a local level, I should like to see every Woman's Society, as a corporate unit, pledge itself to practice the principles of Christian Stewardship in their broadest concepts in relation to the community and the world.—Mrs. G. W. Dameron, *Secretary Missionary Education and Service, Louisiana Conference.*

My hopes for the Stewardship Year in the Woman's Society of Christian Service are that active members may find a *new vision* of the Stewardship of their talents by taking to the inactive membership the joy of *sharing* their prayers, service, and gifts, in active participation—in order that the purpose of the society may be more fully met.

That means new members may be enlisted and from among the new and the newly active members there may arise strong leaders who will help spread the Stewardship of *all* of life throughout the society and the whole church, that we may better serve the Christ as we seek to make him known everywhere.—Mrs. Joseph T. Rogers, *Former Secretary of Spiritual Life.*

It is my hope that Methodist women will realize in a new and vital way a Stewardship which we owe to God for his gift of home and children. To have a home through which to influence the trend of the times is a tremendous privilege and responsibility. A Stewardship can be rendered by taking time to create an atmosphere of harmony and unselfish consideration among the family; of *hospitality* to youth as well as adult friends; of *fun* and wholesome recreation for all; of *sharing* in problems and work; of *vital spirituality,* both as a family and as individuals.

Such a deepened sense of Stewardship put into practice in Methodist homes would *change the tone of the nation, and thus of the world!*—Mrs. C. T. Schaedel, *Recording Secretary.*

WESTERN JURISDICTION

As I look forward to the year in which we shall give particular emphasis to Stewardship in the program and work of the Woman's Society of Christian Service, it is my deep desire and earnest prayer that two things shall take place in the lives of the womanhood of Methodism—first, that we shall comprehend the larger conception of *Christian Stewardship* as exemplified in the life, the teachings, and the sacrifice *of Jesus;* second, that the principles of Stewardship shall become so powerful within the whole society that it shall be practiced *in every relationship of life.*—Mrs. Rufus C. Baker, *Secretary Student Work and Missionary Personnel.*

My hope for this Stewardship Year in the Woman's Society of Christian Service and the church is that each member, new and old, may learn the *joy* of giving talents, time, personality, money—anything she has—to the service of our Master. By so doing, her interests and abilities will be used for the advancement of Christ's kingdom. "Where our treasure is, there will our hearts be also."—Mrs. J. W. Bunch, *Secretary of Spiritual Life.*

"Thank You"

If you joined the "Wider-Family-Fellowship" of the Editor of The Methodist Woman, and discovered what volumes of work, time, thought, and plans, she put into the magazine with such amazing efficiency;

And, if you had come to know personally her genuine good humor, enthusiasm, interest, and appreciation of others, her practical and joyous Christianity—knew what a sincere, whole-souled, generous, and capable METHODIST WOMAN she *is;*

And, if you heard so constantly how much the magazine means to the women in planning and carrying out the work in their societies, and how they appreciate its practical and inspirational contents;

And, if you read just a few of the letters of appreciation which come from the women—women who have helped in their Woman's Society of Christian Service work, and in other problems, through courses on India, through workshops, lectures, and conference, saying:

"Your complete knowledge of the work of the Woman's Society of Christian Service, your ability to tell others, your enthusiasm, charming personality, your gracious manner to all speakers—all combined to make the week at Christian Workers' School one long to be remembered."

And, IF while she were out of the country, combining business and vacation in Alaska, and you could put something in the magazine about *her,* WHAT WOULD YOU SAY? We think you would say "Thank you"! We do!

THE CHURCH'S RESPONSIBILITY IN THE HOMELAND

By **DR. ROY L. SMITH**

TO ME one of the most significant words that Jesus ever uttered was in reply to a question: "I have come that ye might have life and have it to the full."

All is not well with life in America. Life is disintegrating. *Everywhere our home life seems to be going to pieces.* Part of it, no doubt, is the result of the growth of the apartment house theory of domestic habitation. Not long ago I went to a little community in Kansas and, when driving past a little house, I said, "That is where I was born." How many of you have gone past the house in which you were born? Something happens to you. Around the two homes of my childhood and youth something holy clings. It means something stable in my life. Think of the youngster of today—born in a hospital and then goes to an apartment. You have an altogether different situation. There is a different psychology. Imagine going to a hospital twenty-five or thirty years from now and saying, "You see that window second from the left on the third floor? That is where I was born!" Man does not develop an affection for a hospital like he does for a home. Life which begins this way is having an effect on all of American consciousness. *You cannot produce a stable nation in unstable homes. . . .*

Our American highways are crowded, too. There are some 20,000,000 dislocated people in America. The cities are overcrowded and congested. In San Francisco in an area which had been occupied by the Japanese they tried to put four times as many Negroes. In Chicago a survey showed that one hotel which normally housed two hundred guests is now occupied by 837 people. The dislocation of American life has produced a migrant nation among us. We know that if we separate a family from the church of God for a six-months' period they have to be converted all over again! They must be brought back into the church. . . .

We face also the problem of commercialized recreation. Whenever you take the fun of the world out of its natural setting and put it behind the box office, you have done something terrible to the life of the people. Part of this is the result of disintegration of home life. You can't build a normal social and recreational life in small apartments. It is a tragedy when we commercialize a nation's fun-loving instinct. I recall vividly the recreational features of my own boyhood. We weren't downtown hanging around the drug store. Youth today has a different kind of social situation. With recreation commercialized and with the lewd and rowdy paying dividends we have turned over the human soul to those who make money out of it.

We are in the grip of a tidal wave of *collectivism.* Recently it was suggested to Mr. Truman that he bring together half a dozen great industrial leaders to talk over the problems of the nation's economy. This group was to meet with a group of five to hear them speak in behalf of 15,000,000 people in organized labor unions. Think of it, eleven men could be brought together to determine the industrial policy of 140,000,000 people! *Collectivism in government!* And the church is set in the midst of it. When I was a youngster and anything went wrong, our men went to work. Now they go to Washington! Everywhere in America there is a tendency to expect somebody else to do something about our personal difficulties. I believe in the necessity of cementing social systems but I do not believe the day will ever come when we do not need to convert individuals to personal and moral convictions. The church is face to face with collectivism. This is one of our most serious problems.

There is likewise a spirit of *secularism* abroad in the land paralleling collectivism. We think that if we can get *things* into the homes, we can make people happy. At a time when we have more things in the home than ever before we have more juvenile delinquency! We have more unstable homes! The divorce courts are crowded. This theory simply does not work. The point is, we are trying to make life out of things. This is pagan and non-Christian. The first great spiritual principle that Jesus uttered following his baptism was, "A man cannot live by things alone." Yet we have a whole philosophy that you can make life happy by filling it up with things, with the result that the average American home is jammed full of little things. This is a part of the deterioration of our American life.

A part of our secularism is the *liquor problem.* To see the average motion picture you would think that liquor is the staff of life and that all things worth living for would go out of life if liquor went out of life. The liquor business is making insidious invasions into our church life. Frankly, we cannot build the kingdom of God with the smell of liquor on our breath. Until the church of Jesus Christ recovers its conscience on the liquor business, this is going to damn our church. This is no time to compromise.

There has never been a time when there has been so much *spiritual illiteracy* as now. Ask any chaplain about his experience with Protestant boys. Catholic boys know what they believe but Protestant boys do not. The time has come when Methodist preachers ought to be preaching strong doctrinal sermons so that our people will know what they believe. We cannot build a church on guesses. We cannot build a spirit in the modern world that is going to serve the modern world on the basis of haphazard and feeble ideas. The amount of spiritual illiteracy among Methodists is appalling. The church must believe and know what it believes and be willing to sacrifice for those beliefs. St. Paul said, "I know whom I have believed."

Another factor in the disintegration of our modern life is the *development of minority groups.* During the period of the war hopes were raised that with the end of the war we would see the ushering in of a new world. The Negro began to hope. The dispossessed waited patiently, victims of prejudice and intolerance. Their hopes have not been realized. There is a restlessness all through American life. I cannot describe it nor adequately discuss it, but there is a deep feeling on the part of some of our most thoughtful men that we are going to have to find a new way. Did you notice at Christmastime that *Fortune Magazine* used these distinctly religious editorial words, "There must be a return to the principles of Jesus of Nazareth"? It was significant that Walter Winchell said, "What we need to do is to discover the teaching of the Man of Nazareth." Drew Pearson devoted his Christmas holiday column to the Christian's viewpoint. A San Francisco newspaper for one week discussed Christian idealism. From everywhere comes an insistence that there must be a revival of religion. The tragedy is that they do

not seem to think of going to the church for that purpose. The church of Jesus Christ has lost its great message unless our ministers can constantly say, "Thus saith Jehovah." The preacher must give the impression that he is speaking for God.

Somewhere the question of Stewardship enters. A few years ago I read an article by a priest in which he said, "God have mercy on the church when the poor cease to knock at its doors." I read that sentence and the following week went to an official board meeting and one of the members arose and proposed that our welfare department, which was taking care of two hundred people every week, should be closed, for he said, "This is the business of the Community Chest and the Red Cross." It is a great tragedy when the administration of charity goes out of consecrated hands and gets into professional hands.

THE LIGHT THAT CAN PUSH BACK DARKNESS

We must get the idea that the church is a *fellowship*. Immediately following the death, resurrection, and ascension of Christ the early disciples, because of the inspiration and the thrill, went out with consecration to announce, "He is alive." Every one was a hunted man and the little group had to hold together in order to survive. There is a stewardship of the fellowship that needs preaching in these days. In South Africa 3,500 natives were crowded into a church to hear a visiting preacher. Prior to the sermon the natives were having a prayer meeting. A great towering giant of a man arose and began praying, holding his hands clasped tightly in front of him repeating certain words. "What is he saying?" asked the minister. The interpreter replied, "He is praying *God, we got to hold together.*" He prayed for the Chinese, the Americans, the Christians of all lands. That is stewardship! Who are we to raise dividing lines in the fellowship of the Faith!

Someone called our attention to the fact that in one of the charts on giving, the Nazarenes headed the list and stated that the figure for Methodists was not representative. I hope it isn't! Methodism has a world-wide interest when we preach the whole gospel of Christ. This does not justify us in giving so little for the whole gospel in comparison to what these people give for a partial gospel. Wherever there is any injustice, cruelty, disintegration of life, there the church of Jesus Christ has its task cut out for it. I wish The Methodist Church would catch a vision of stewardship in the largest terms. I wish there were more leading laymen with the vision of one man in Washington —a devoted, consecrated, far-sighted, Christian layman. He went out into a neighborhood of his church, got a dozen boys together—leaders of a gang—and got them to his house. He said, "Boys, you and I have work to do and I want your help." The boys came, all dressed up and responding to the fine atmosphere of the home. This layman talked with them about the trouble in the neighborhood. He laid the problems on the hearts of these boys and they said, "We'll stand behind you." That is stewardship!

This thing is so big it is going to take at least a *tithe* of my income. I am a *tithing* steward and I preach *tithing* whenever I get a chance. We have a tremendous job. The Lord has given Methodists more money than they ever had before. God doesn't expect us to do less than that. I believe if The Methodist Church would give its *tithe* for world redemption, that we would find something divine and holy happen among us that would mean the redemption of our church. Any family or any person that will take God on faith and say, "You can have one tenth," will have something happen to it. Let The Methodist Church launch out on a faith like that.

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PRAYER CAN BE POWER, if we pray Thy Will be done, if we listen to God—hear Him correctly, and then *do* His Will fully.

ON PEARL HARBOR DAY, war was possible. The military strength of the nation was not yet mobilized, but was potential. Things happened when all worked together for the allied cause.

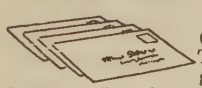
TODAY PEACE MAY BE POSSIBLE. There is a Spiritual Power awaiting selfless mobilization. We can work together with the support of all praying groups throughout the world, united with God and with each other in our great faith and sense of need. We can, if only we *want* His Way enough when it differs from our own.

BOXES FOR KOREA

Boxes, weighing up to eleven pounds, may now be sent for civilians in Korea. They may contain: Nonperishable foods, simple drugs (vitamins); soap; clothing (new and used); needles and thread. Paskages should be marked, "Gift Parcel" or "Relief Parcel."

Address to:
DR. HELEN KIM, Ewha Woman's University, Seoul, Korea.

LOVE LETTERS TO RUSSIA



A few days ago when Dr. Frank C. Laubach was in the office of THE METHODIST WOMAN, his suggestions for building good will between Russia and our country were original and exciting and so numerous as almost to tumble over one another.

"Send love letters to Russia," he said. Then he gave the picture he had in mind of Christian women all over the United States of America writing to the women of Russia telling them that we are interested in them, that they have our good wishes, that we are sure that they and we have the fundamental good things in common—that we all want a peaceful world, and that we want to work together in order to achieve such a world. "Tell them," said Dr. Laubach, "that you love them with Christian love. Let us amaze Russia with our friendliness and kindness."

Then our imagination began working. What if our Russian sisters received 27,000 letters of good will from the Christian women of our Woman's Societies alone! Just one from each Society—what a barrage of good will that would be!

Letters for women of Russia may be addressed: Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, N. Y.

THE CHURCH'S
FOR WORLD

Fritz Henle, *Photographer*
By courtesy of UNITED CHINA RELIEF

***By* DR. A. STANLEY TRICKETT**

NO PHASE OF OUR CHURCH LIFE has been more affected by the war than the mission program. Great areas served by The Methodist Church have been devastated by the war. Dislocation of populations and the world disruption of communications have placed a strain upon our program which has brought it almost to the breaking point. The cost of doing our mission work has increased tremendously, and the need for Christian activity has grown with the increase of man's troubles. To meet the challenge and to live up to its ultimate responsibility the church must exert itself in a way heretofore unknown.

With the end of the war we note a new restlessness and feverishness among the peoples of this war-torn world. The challenge which this presents suggests that the mission program is more than just the continuation of work begun in other days; it entails the undertaking of new work and the finding of new ways to minister to the needs of mankind.

The first great task is to understand and answer the heart-rending cry for help which comes from millions who have suffered the pangs of war. Throughout the world men, women, and children, without food or shelter, look for help to the more prosperous lands which profess Christianity. This is a cry which cannot go unanswered in America. Wendell Wilkie popularized the "One World" concept. This is not new, however, to the church and its missionary agencies. Understanding churchmen have for a long time been fully aware of the fact that if the world is to be a peaceful one it must be a world founded upon the Christian principles of society, and with real Christian bases for the creation of world order. Suffering, pain, and the need for Christ are not new to missionary leaders. What is needed today is a renewal of the Christian determination to minister to the suffering as a means toward the establishment of a strong foundation upon which to build a truly new world.

The church also has a responsibility to combat certain reactionary tendencies which are evidenced on every hand among the people of the church as well as throughout the nation as a whole. A year ago we were all united by the common objective of winning the war; no such common aim binds us together today. Unless we can find some means to check the growing discouragement, disappointment, and cynicism which is apparent everywhere, we have little reason to hope for a new and better world. The basic concept behind the United Nations is the Christian concept of the brotherhood of all men. The League of Nations failed not because it was poorly conceived, but because we failed to implement and support it. If we have the determination to suppress selfish national desires and ambitions, and if we are willing to sacrifice some things in order to achieve a better way of life, we can make of the United Nations one of man's most brilliant creations. If we are not willing to pay this price, we need not expect any benefits from such an organization no matter how brilliant the conception of its founders. It will work if we want it to, and if we are willing to pay the price to make it work. The church today must make itself responsible for providing the needed leadership to establish the "One World" system. During the immediate future that leadership must of necessity come from the countries which stood at the forefront in the winning of the struggle against tyranny and oppression in which we were so recently engaged. Is it possible that the postwar challenge is less important than the wartime challenge, and

ESPONSIBILITY
EDEMPTION

that it fails to provide the objectives which will unite us in our efforts?

We have said that the first great mission of Christianity is to extend the hand of brotherhood to help mankind rebuild destroyed homes and churches, and to help establish for all men a way of life that provides at least the necessities for successful living. This cannot be done without vast sums of money. It is estimated that the city of Warsaw is 97 per cent in ruins. One out of every three buildings in many European countries is damaged as a result of the war. Conditions are particularly bad in the Philippines. In Japan nearly all the chief cities were ravaged by fire or the new and deadly atom bomb. Any quick survey of World Methodism will indicate that our own damages are far greater than can be repaired by the spending of approximately 58 per cent of the $25,000,000 Crusade for Christ War Relief and Reconstruction Fund for the foreign work of Methodism.

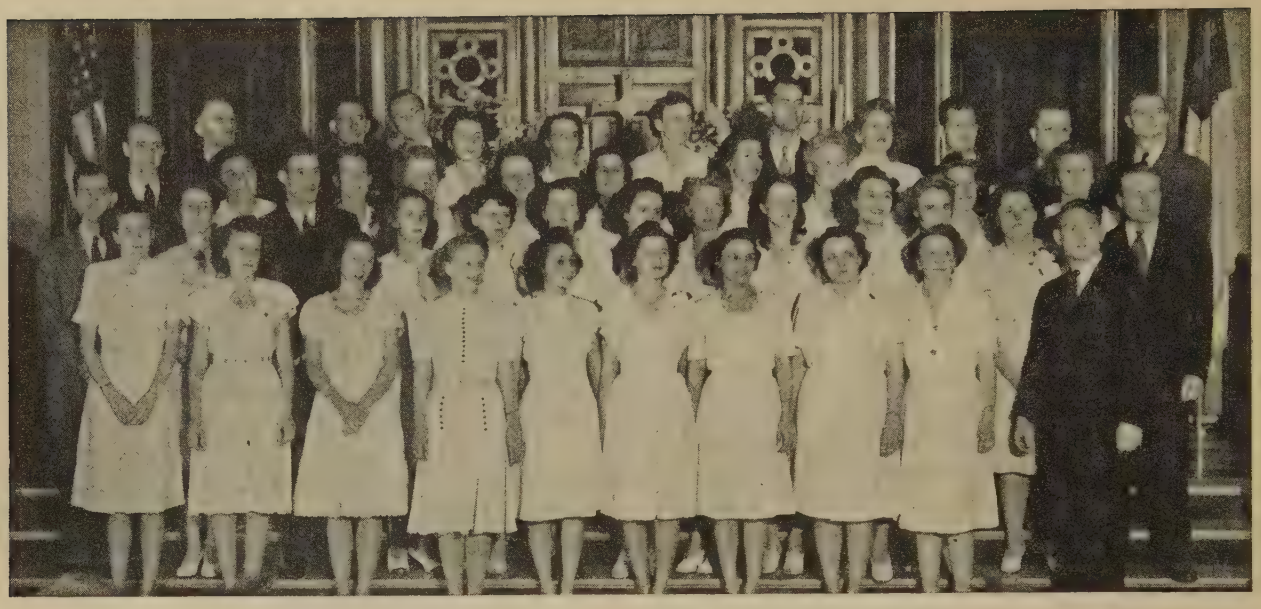
This leads us to the question of whether or not we have ever done enough for World Missions, and whether we have any right to expect that the church can really bring about world redemption unless Christians measure up in a new way to their full responsibility. Walter Van Kirk, in a recent book, has provided some interesting figures. He tells us that Protestant Christians were giving approximately $30,000,000 a year for world missions in 1939, while slightly more than 500,000 people, in 24 days, gambled more than that sum on horses at a single track. In other words, Protestant Christians throughout the world contributed less in a year for the total mission program of the Protestant churches than the people of one city bet on horses in one race meeting. Furthermore, in this day of comparative plenty at home, are we channeling a large enough percentage of the church's income to the foreign field? In 1929, the three Methodist Churches which make up our united Methodist Church today gave for all Christian purposes at home over $75,000,000. The total giving for the foreign program of the church during this same year was less than $3,000,000.

The church has a great responsibility for the successful completion of the mission of world redemption. The missionary agencies of the church can do more than they are doing at the present time if the church as a whole will allow them to make the most of the opportunities which are present on every hand. The Crusade for Christ is but the beginning. Much more than $25,000,000 is needed if we are to complete our task. The normal annual budgets of the various missionary agencies of the church do not begin to meet the needs which are constantly being called to the attention of those in responsible positions. It is estimated that $1,500,000 is needed for new missionaries alone. Millions more could be used by our relief agencies to feed and clothe the cold and hungry, and to house the homeless.

The church is ever more conscious of the stewardship responsibilities of its members. The modern world truly challenges the man or the woman who would be a Christian steward. In fact, the greatest challenge for Christians of our day is the bringing of the message of Christ to all mankind. If the church is to meet the need, it must do it through the continuous prayers, the regular contributions, and the devoted service of its members.

There are responsibilities which go with greatness and with victory. We are a great and victorious nation, as well as a great and victorious church. It has been said that America emerged from this war as the greatest power on the face of the earth. It should be the prayer of every American, of every Christian, and of every Methodist, that our State and our church may move into this new period of greatness and responsibility with a message for men and women which will contribute toward the establishment of Christian relations throughout the world, and which will lead to world redemption through the bringing of the message of brotherhood to all mankind.

In the heart of the business district, Manila, P.I.



COMMISSIONING SERVICE—NEW MISSIONARIES AND DEACONESSES

STEWARDSHIP OF SERVICE

By **SARAH ELISABETH EVANS**

FIFTY missionaries, commissioned for service in the United States and nine foreign countries on June 19, in Christ Methodist Church, New York, constituted the largest group of young men and women commissioned at any one time since the organization of the Board of Missions and Church Extension in 1940, immediately following the unification of The Methodist Church. Bishop Lewis O. Hartman, of Boston, presided.

The new missionaries will work as deaconesses in various parts of the United States, and as educational, evangelistic, medical, and social workers in Peru, Cuba, Africa, China, Uruguay, India, Mexico, and the Philippines. Bishop Arthur J. Moore, Atlanta, Georgia, president of the board, was in charge of the commissioning.

Messages of fellowship were brought to the candidates by Miss Marjorie Minkler, deaconess engaged in rural work, Saltillo, Tennessee; Dr. Frank T. Cartwright, associate secretary for China, Division of Foreign Missions of the Board; Rev. Timothy V. Peshkoff, minister, South Third Street Methodist Church, Brooklyn, New York; and Dr. Glora M. Wysner, secretary, Committee on Work Among Moslems, Foreign Missions Conference.

Candidates sponsored by the Woman's Society of Christian Service were presented for commissioning by the national president, Mrs. J. D. Bragg, St. Louis, Missouri. Charles V. Adams, Montoursville, Pennsylvania, a vice-president of the Division of Foreign Missions, presented missionary candidates for service under that Division.

Deaconesses commissioned were as follows: Miss Madge Finger, Lincolnton, North Carolina; Miss Nell Randolph Harrison, Eclipse, Virginia; Miss Evelyn Murphree, Tuscaloosa, Alabama; Miss Elizabeth Nowlin, Corinth, Mississippi; Miss Mattie Lou Summey, Mooresboro, North Carolina; Miss Esther Palmer, Centralia, Illinois; Miss Herlene Bowling, Oklahoma City, Oklahoma; Miss Margaret Miller, Larned, Kansas; Miss Mildred Kirwin, Providence, Rhode Island; Miss Esther Petty, Quincy, Illinois; Miss Evelyn Keim, Cleveland, Ohio; Miss Jonell Robinson, Waycross, Georgia.

Foreign missionaries to serve under the Woman's Society and the countries where they will work are: Miss Florence Ford, Pittsburgh, Pennsylvania, to Latin America; Miss Ruth Harris, O'Neill, Nebraska, to China; Miss Maylah Kress, Middletown, Indiana, to Latin America; Miss Evelyn Mercer, Seminole, Oklahoma, to China; Miss Georgia Parrish, Walkertown, North Carolina, to China; Miss Hazel Rippey, Helena, Montana, to China; Miss Frances Hackler, Mansfield, Texas, to Africa; Miss Evelyn Wells, Jackson Heights, New York, to India; Miss Linnie Lou Gautier, Miami, Florida, to China; Miss Ellenita Sells, Picayune, Mississippi, to China; Miss Ella Elsner, Pasadena, California, to Cuba; and Miss Ella Greve, University Park, Iowa, to Latin America.

The following persons will go as foreign missionaries under the Division of Foreign Missions: the Rev. Charles Britt, East Tallahassee, Alabama, to Angola, Africa; Mr. and Mrs. Wesley Ginn, Girard, Ohio, to India; Rev. and Mrs. E. K. Knettler, Bristol, Pennsylvania, to China; Rev. and Mrs. Wesley Matzigkeit, Anderson, Indiana, to Mexico; Rev. and Mrs. L. M. McCoy, Lexington, Kentucky, to China; the Rev. A. C. Kennedy, Jr., High Point, North Carolina, to China; Mr. and Mrs. Ned Reed, Berkeley, California, to India; Rev. and Mrs. David Seamands, Wilmore, Kentucky, to India; Rev. and Mrs. J. T. Seamands, Wilmore, Kentucky, to India; Rev. and Mrs. Gustaf Westmo, Minneapolis, Minnesota, to India; Mrs. Dudley Ingerson, Nashville, Tennessee, to Malaya; Rev. and Mrs. C. L. Spottswood, Jr., Mobile, Alabama, to the Philippines; the Rev. Paul S. Williams, Wilkes-Barre, Pennsylvania, to Latin America.

The Rev. and Mrs. Ralph Hirtle, of Whitefield, New Hampshire, already engaged in mission work in Panama, were commissioned in absentia. Mrs. Wesley Ginn was also commissioned in absentia.

A Call to Deaconess Work

TO THE YOUNG WOMEN OF THE METHODIST CHURCH

The Bureau of Deaconess Work, meeting in session in New York City, June 21, 22, 1946, and representing six hundred deaconesses in active service in The Methodist Church, feels impelled to send to you, the youth of our church, the imperative call to help meet the *needs of people* in these days of world unrest.

The career of deaconess work offers young women the opportunity to serve among the increasing number of transient and displaced persons, the unemployed, the ill, the neglected and dependent children, the aged and other groups. Today, the church understands as never before the burdens of these people and has a growing feeling of responsibility toward them.

Such opportunities include a variety of vocations: the nurse, the teacher, the social worker, the director of religious education, the church visitor, and the stenographer. Will you be among the group answering this call and respond with a life committed to service?

We recall the words of Christ as he said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

For more information write to:

GRACE G. STEINER, *Executive Secretary*
150 Fifth Avenue
New York 11, N. Y.

In His Name,

RUTH E. DECKER, *Vice-Chairman*
LORA LEE PEDERSON, *Secretary*
of the Bureau of Deaconess Work

ADVENTURE For CAREERS

(left to right)

MISS FAUSTINA MORENO, *Mexican Center,* **Beaumont, Texas**

MISS ELIZABETH PRYOR, *George O. Robinson School,* **Puerto Rico**

MISS BESSIE ESTEP, *Freeman Clinic,* **El Paso, Texas**

MISS CONSTANCE ERICKSON, Unga, Alaska

MISS JENNIE FLOOD, *Community House,* **Mt. Vernon, Alabama**

Missionaries Confer at Albion, Michigan

By **W. W. REID**

Albion College, Michigan, was host to a conference of furloughed and ready-to-sail missionaries of The Methodist Church from June 10 to 17. Meeting with them were the staff of the Division of Foreign Missions, of the Foreign Department of the Woman's Division of Christian Service, and of the Division of Education and Cultivation.

Included in the group were missionaries who had been interned in China, Malaya, and in Europe during the war years; others who had been repatriated on the "Gripsholm" and other "diplomatic ships"; missionaries who had served in fields other than those of their earlier service (Japan, Korea, Burma, China, and the Philippines) during the emergency; and those who were on regular furloughs and soon to return to their fields. Not only was the program of the conference of value to the missionaries and the staff, but the meeting of "old friends" and service associates by the missionaries was an important contribution to missionary morale.

The general meetings of the group were presided over by Dr. Ralph E. Diffendorfer and Mrs. Otis Moore and by the Executive and Associate Secretaries of the Division and Department. A day was given over to religious education, as it concerns the local church in America and overseas, and this was directed by Dr. J. Fisher Simpson and others of the Board of Education. Most of the other sessions, however, were by mission fields and by "interest groups"—higher education, medical work, training of workers, the rural church, the city church, etc.

The opening address was made by Dr. Diffendorfer. The opening devotions were led by Bishop Willis J. King, of Liberia; and sermons were preached in the Albion Methodist Church on Sunday, June 16, by Bishop Ralph A. Ward, of China, and by Bishop Shot K. Mondol, of India.

Within the next few months most of the missionaries attending the Albion conference will be sailing for other posts in Japan, Korea, China, the Philippines, Malaya, Africa, and South America.

Missionaries Renew Friendships and Collaborate in Work at Albion

(Left to right)

India missionaries confer in America

Missionaries attend panel discussion on Christian Education in the local church, conducted by Board of Education group from Nashville.

"Ambassadors for Christ" assemble for a picture

Time for walks and talks was all too scarce at Albion

Missionaries and Staff Members at Albion, Michigan, appeal to you

A CALL TO METHODIST YOUNG PEOPLE

(At a recent conference in Albion, Michigan, this appeal was made by missionaries on furlough and missionaries detained from their fields because of war conditions.)

The world needs you! The ravages of war, moral and spiritual confusion, political and social conflicts have made human needs critical in every land from which we come. Shall a Christian way of life prevail in our world?

Christ needs you! Life can be lifted only through persons. Christ can speak to the youth of the world only through you. This is the year, this is the hour when choices are being made for or against righteousness.

The church needs you! Methodism is a world-wide fellowship of witnesses. There is a place for every kind of worker of all races. The church needs young people trained and ready to work now. No conference in any country has an adequate staff. The younger churches await you.

We joy in our tasks! Doctors, nurses, preachers, teachers, social workers: we like being missionaries. We call on you to share in this high privilege of being messengers of the Lord Jesus Christ.

(The Personnel Department of the Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York 11, N. Y., is now seeking some four hundred college-trained and professionally trained young Methodists for missionary service. Write your qualifications and ask for further information.)

STEWARDSHIP CEREMONIAL

DEDICATION OF SELF

"Master,
Give us life today
Life strong and triumphant;
Life full, free, and external
Give us the fullness of physical life
In the swift perishing habitation of
thy spirit."

DEDICATION OF SUBSTANCE

"One of the major
discoveries for anyone is
the spiritual nature of money—
All true money, as wealth, in
exchange form, is the product of
human toil. It is the self
expression of personality."

DEDICATION TO SERVICE

"To interpret the Christian life in terms of service;
To build within the community the spirit of good will.
And within the world the foundations of peace;
To co-operate with all men and women in brotherliness.
To work, play, love, and worship in the spirit of Christ."

STEWARDSHIP CEREMONIAL

By **GLADYS C. MURRELL**

Worship Center

Picture: Head of Christ, by Sallman.

The poster on which the emblem is to be built hangs beneath the picture. A small table draped in white holds the sections of the emblem.

SOFT MUSIC: "Jesus Calls Us" (Hymn 233).

(*Leader, Reader, and Emblem Builder enter.*)

Invocation

LEADER: "O God, who art the Light and the Truth, open now our minds that we may think thy thoughts after thee. Cleanse us of all that hinders thy presence, all selfishness, and make us to love truth.

"In the holy quiet of this hour may we truly draw nigh unto thee. Let us remember that thou dost listen more to our hearts than to our words. We ask thee to so consecrate us that the praise and dedication which we offer today may bring joy to thy Spirit and an answering peace to our souls."[1] Amen.

EMBLEM BUILDER: The emblem of our Woman's Society of Christian Service is precious to us. Beautiful in concept and design it is full of meaning to the women of The Methodist Church.

READER: Today, may we visualize the symbols of self, substance, and service built into this emblem, as we rededicate our lives in the Christian Stewardship of all we are, all we have, and all we can do.

LEADER: The beginning of Stewardship lies in the fact that we owe life and all we possess, the world in which we live and everything about it, to God. He made it all and in that sense we owe all to him. He sustains us and we receive constant gifts from him.

READER: We are not our own. We were bought with a price. As every woman has received the gift, she must minister as a good steward of the manifold grace of God.

LEADER: "To discover the meaning of stewardship we must look at life through the eyes of Jesus. His attitude toward life and his way of living were one and the same thing."[2]

Dedication of Substance

LEADER: "One of the major discoveries for anyone is the spiritual nature of money. . . . All true money, as wealth, in exchange form, is the product of human toil. It is the self-expression of personality. . . . Money is never mere metal or paper, it is also a spiritual reality."[3]

When we understand this, wealth becomes a form of self-expression.

READER: "The world was never in more desperate need of the things money can furnish and that cannot be furnished without the money. Multitudes of the sick in many lands are asking for the enlightened physician whom only money can furnish. Hosts of handicapped, ignorant, and poverty-blighted lives are seeking for an education and a chance which only money can give. Destitute communities are suffering for the lack of ideals, which money could help foster and maintain. Children are going out into life from many a congested or isolated region to fall into sin and ruin for lack of the saving institutions that money could set up. In short, one may almost reckon the deep needs of humanity in terms of money. Money is health, money is opportunity, money is salvation."[4]

EMBLEM BUILDER: The golden wreath of our emblem represents the dedication of our substance. (*Pianist plays softly while wreath is placed.*)

THE GROUP (*in unison*): Hymn No. 456, verses 1 and 2. (*This may be sung to the tune "Boylston," Hymn No. 287.*)

Dedication of Self

EMBLEM BUILDER: The triangle in our emblem may represent self—body, mind, and spirit.

READER:

"Master,
Give us life today
Life strong and triumphant
Life full, free, and eternal.
Give us the fullness of physical life
In the swift perishing habitation of thy spirit."[5]

(*Emblem Builder places base of triangle as soloist sings following words, using the tune of the last line of Hymn No. 225.*)

"Take my life, and let it be
Consecrated, Lord, to thee." Amen.

LEADER:

"Give us the fullness of mental life
In these poor tools whereby we strive laboriously to think thy thoughts again."[5]

(*Emblem Builder places left side of tringle as soloist sings following words, using tune of last line of Hymn 225.*)

"Take my intellect, and use
Every power as thou shalt choose."[5] Amen.

READER:

"Give us the fullness of spiritual life,
The abounding glory of the knowledge of thine own indwelling
Whereby in space and time we may live the everlasting life
Which is thyself."[5]

(*Emblem Builder places right side of triangle as soloist sings following words, using tune of last line of Hymn No. 225.*)

"Take my will, and make it thine,
It shall be no longer mine." Amen.

Prayer

THE GROUP (*in unison*):

"Teach us today, O Master,
To rule ourselves,
To discipline our lives with an iron hand
So that no sloth of ours—
No craven despair,
No self-indulgence,
No failure of sympathy and imagination—
May mar the work of thy Kingdom."[6] Amen.

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[1] "Prayer." Author Unknown. Adapted from *The Christian Way of Acquiring Money*, by Irwin G. Paulsen, 1934. Department of Stewardship, Methodist Episcopal Church.

[2] *It Is to Share*, by Irwin Paulsen. Used by permission of Abingdon-Cokesbury Press.

[3] Extracts from *The Coinage of Life*. By Richard M. Vaughn. Used by permission of the Westminster Press.

[4] Extracts from *Immortal Money*, by Jay T. Stocking. Used by permission of the Westminster Press.

[5] "Master Give Us Life Today," from *Prayers Written for an Indian College*, by J. S. Hoyland.

[6] "Teach Us Today," from *The Fourfold Sacraments*, by J. S. Hoyland. Pilgrim Press.

EMBLEM BUILDER: As we have dedicated ourselves and placed this triangle, we find the words, "The Woman's Society of Christian Service of The Methodist Church." Our personal dedication adds power to this great organization of women, which gives us opportunity to worship, serve, and learn.

Dedication to Service

LEADER:

"To interpret the Christian life in terms of service;
To build within the community the spirit of good will.
And within the world the foundations of peace;
To co-operate with all men and women in brotherliness.
To work, play, love, and worship in the spirit of Christ."[7]

READER:

"The ways of the world are full of hate and turmoil;
I will sing of the tribe of helpers who travel in peace.
He that turneth from the road to rescue another,
Turneth toward his goal.
He shall arrive in time by the footpath of mercy,
God will be his guide.
He that taketh up the burden of the fainting
Lighteneth his own load;
The Almighty will put his arms underneath him
He shall lean upon the Lord.
He that speaketh comfortable words to mourners,
Healeth his own hurt.
In the time of grief, they will come to his remembrance,
God will use them for balm.
He that careth for a wounded brother,
Watcheth not alone;
There are three in the darkness together
And the third is the Lord.
Blessed is the way of the helpers,
The companions of Christ."[8]

EMBLEM BUILDER: We place the hemispheres showing our fields of service.

(Verse 1 of Hymn No. 250, "O Master, Let Me Walk With Thee," is sung softly by soloist as Emblem Builder places hemispheres.)

Prayer

THE GROUP (*in unison*):

"For every stain of selfishness and for every act proceeding from our littleness of spirit, forgive us, thou who art Father of us all. For our own narrow vision that has seen only our own petty needs and obscured our sight of the need and misery that girdles the earth, forgive us.

"Teach us, who are daughters of privilege, that we are trustees of the common welfare.

"Help us to know that thou art the God and Father of all." Amen.[9]

The Cross

EMBLEM BUILDER: As we placed the hemispheres of service, the Cross appeared at the center of our emblem.

SOLO: "Beneath the Cross of Jesus," Hymn 144, verses 1 and 3.

LEADER:

"Ah, when I look up at the Cross
Where God's great steward suffered loss
Of life, and shed his blood for me,
A trifling thing it seems to be,
To pay a tithe, dear Lord, to thee,
Of time or talent, wealth or store—
Full well I know I owe thee more,
A million times I owe thee more!
But that is just the reason why
I lift my heart to God on high
And pledge thee by this portion small
My life, my love, my all in all.
This holy token at thy Cross
I know as gold must seem but dross
But in my heart, Lord, thou dost see
How it has pledged my all to thee
That I a steward true may be."[10]

READER: "We need—in such a day as this—a return to the Cross, not merely to the outward preaching of the fact of Calvary, but to be held in the grip of the haunting beauty of sacrifice, as the solution to every problem and the answer to every need."[11]

Dedication

THE GROUP (*in unison; all standing*):

"Here, God, in thy sacred Presence, we would offer ourselves to thee. All that we are thou hast made, all that we have thou hast given, all the good that we can do is inspired by thee. We pledge ourselves in faithful partnership. Of our substance we will give reverently and systematically."[12] Our strength shall be devoted to thy service, knowing that all tasks performed lovingly for the good of others are done for thee. And thus we dedicate ourselves "a living sacrifice, consecrated and acceptable to thee." Amen.

THE GROUP (*in unison; all standing*): Hymn No. 278, "Lead On, O King Eternal" (verse 3).

(*Leader, Reader, and Emblem Builder go out during hymn and the president comes forward.*)

Benediction

PRESIDENT: And now "may we be transformed by the renewal of our minds, that we may prove what is the good and acceptable and perfect will of God." Amen.

* * * * *

Suggestions

1. The sections of the emblem* (wreath, three sides of triangle, center section containing hemispheres and Cross), should be cut out carefully and pinned or thumbtacked on a white background by the Emblem Builder as the service progresses. Later, the pieces may be permanently mounted. The background may be cloth, cardboard, beaver board, or plywood, whichever is desired.

2. The service should be free from distraction. To insure this, try to practice the entire service before giving it.

3. Those who take part may wear white dresses or choir robes, adding beauty and dignity to the service.

4. Soloist or combinations of voices may be used.

5. Should the picture suggested as a worship center be unavailable, substitute another of religious significance.

6. All hymns are to be found in *The Methodist Hymnal.*

7. Copies of the *Stewardship Ceremonial** (or parts for group participation), *Christian Stewardship Cards,** and pencils should be at every seat.

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[7] Author unknown.

[8] "The Ways of the World Are Full of Hate," by Henry Van Dyke. Charles Scribner's Sons.

[9] Adapted from prayer in *A Program of Personal Benevolences,* by Irwin Paulsen. 1934. Board of Education, Methodist Episcopal Church.

[10] "The Steward's Prayer," from *I Have a Stewardship,* by Bishop Ralph S. Cushman. Copyright, 1939. Used by permission of the publisher, Abingdon-Cokesbury Press.

[11] M. T. Shepherd. *China Christian Advocate.*

[12] "Prayer," by J. S. Hoyland.

*** Materials may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Prices: *Stewardship Ceremonial,* 100 at $1.50; 12 for 25 cents; one at 5 cents. *Christian Stewardship Commitment Cards:* 100 at 30 cents; 25 at 10 cents. Colored *Emblem,* 10 cents each; two for 15 cents.**

On Becoming a World Citizen

By MRS. E. R. BARTLETT

AT THE time of writing we have just passed the first anniversary of the signing of the United Nations Charter at San Francisco, we are at the threshold of the first anniversary of the release of atomic power with the subsequent end of the long conflict. When this article appears in print you will be reading about and participating in *United Nations Week,* designed to make all good citizens aware of the session of the General Assembly in New York, and of the importance of the problems that await their decisions. It seems a good time to look back over this first year of peace and see what the achievements have been and where the signposts of warning have been set up to guide our thinking and our action.

Many voices have been raised to say that the success of the United Nations is our last chance to avoid further conflict, perhaps the destruction of civilization as we know it. Against this background of urgency and impending disaster progress seems slow. Especially if we recapture the emotions of last summer, remembering our high faith in the Charter of the United Nations, our awe over the discovery of atomic power, our exaltation in the lofty sentiments expressed by General MacArthur at the surrender ceremony, our relief at the end of fighting and our expectation of a quick return to new peacetime living conditions, we are forced to acknowledge that progress has fallen far behind what we then envisioned. We were too optimistic as to the timetable of these achievements. Progress has been made in all these directions, but world recovery and reconstruction move on slower wheels than war and destruction.

The success of the United Nations is greater than is apparent to the headline reader. It has withstood greater problems than were anticipated in its creation. Never designed to settle the problems arising out of the immediately past conflict, it has been hampered by the delay in peace settlements and erroneously discredited by the failure of the Big Powers to agree on treaties and reparations. The acute problems of Iran, Greece, and Spain, while perhaps not satisfactorily settled, have at least demonstrated that we have a means of airing difficulties on an international scale that goes a long way toward their solution.

Most of you best know the workings of the *General Assembly* and the *Security Council.* Less well reported and widely read are the developments of many other organs within the United Nations. Among these we find many whose purposes coincide with those of Christian forces at home and on the mission fields. To these we pin our hopes and should give our every support in their implementation. *The Economic and Social Council* was designed to create universal security and welfare. Before these positive attempts can be set in motion there must be relief for the famine and distress in the world. *The Commission on Human Rights* is a direct outgrowth of the world's inherent belief and devotion to Christ's teaching as to the sacredness of human personality. It will have a direct bearing in strengthening the church's efforts on mission fields around the world. *The Trusteeship Council,* awaiting form until peace treaties are written, is another safeguard of the inalienable rights of dependent peoples, which will strengthen Christian practices. *The United Nations Education, Scientific, and Cultural Organization* will function to promote more nearly universal education as it attempts to "create the defenses of peace in the minds of men." With all these the church can work hand in hand, in specific and concrete ways as it cannot in matters of treaty making and in the disposition of armed forces.

Having looked at some measure of success, both actual and potential in achieving international order, we should look also at the danger signals.

First let us mention the difficulty most of us have in substituting an international mind for the intensely nationalistic viewpoint that is prevalent not only in our nation, but around the world. *The rise of this virulent type of nationalism is one of the causes of World War II. Until the peoples of the world can think naturally and easily in terms that place international rights and security above national loyalties, peace and order can never be really secure.* Perhaps this cannot be achieved in our generation. But unless we make a start it cannot be achieved even in a succeeding generation. This does not mean the immediate creation of a world state, with the relinquishment of national governments. Rather it means a strengthening of the United Nations, a determination to make it work where it can best serve, for instance, in economic or agricultural opportunities, public health improvement, and certainly in making a beginning of a body of international law upon which all nations can rely for protection.

Suppose, for instance, we could agree upon relinquishing the veto power on some one important area, such as atomic power, as has been suggested. By the success of such single steps, greater distances can be covered than seems first apparent.

An international mind will think also in terms of many peoples and their best interests, whether promoted through democratic forms of government or another type. The goal of "fundamental freedoms for all" can never be translated from paper to actuality until the rich and powerful nations of the world see their fellow men everywhere as their equals.

Closely related to this difficulty in achieving an international mind is our impatience with the slowness with which problems are settled and successes achieved. Someone has well named this attitude "transition weariness." Reconversion has not brought new luxuries. Some soldier sons and husbands are still overseas. There are disheartening disagreements about the treatment of conquered nations. Civil war tears some countries. We feel the presence of forces that hinder our friendly intercourse with those we wish to know better. But there are achievements of note. Great steps toward democratizing Japan have been taken under General MacArthur's leadership. Many doors

have been opened to Christian leaders in hitherto closed lands. China makes slow progress toward settling internal strife. Great Britain has made full offers of complete independence or dominion status to India. The Philippines have been given full independence. Most heartening of all, issues which threatened to break or discredit the newly formed United Nations have been safely discussed and progress made toward international agreement. *If we can see only a few permanent steps taken toward lasting agreement we can take courage.*

One step beyond this "transition weariness" is the attitude of apathy or resignation to the inevitability of future conflict. Many persons believe another war is not far removed. A well-known woman's magazine conducted a poll asking women's opinions about the possibility of another war. Five out of six who replied believed we would be at war within ten years. A will to peace may seem a helpless weapon with which to fight war propaganda, but even as the will to live conquers disease and brings one through a serious illness, so a will to peace on the part of enough people makes war impossible. Here again our own opinion and attitude is perhaps less important for its own sake than for the influence we have upon children and youth who will be the makers of public opinion of the future. This apathy, or resignation, is probably the result of two things, a feeling of inadequacy to "do anything about it" and a lack of understanding of the undercurrents and real issues that are not apparent on the surface of newspaper reading or radio reporting.

This brings us to the specific things we can do to compensate in the problem areas just noted. Take the matter of an international mind. A deeper insight into the history, theories of government, philosophies of life of unknown countries like Russia, little known lands like China, will help us have an understanding of the apparent slowness of their co-operation or response. Serious reading of books and magazines dealing with these countries will be helpful. Projected study helps on Russia will soon be available. The past year's study on Africa and the current course on India will both give insight into some of the immediate problems facing these two important lands.

Closely akin to an international mind, and necessary to it, is an interracial mind in our own land, an attitude which will have respect for all racial groups, willing to grant them as much freedom right here in our own communities as we would seek for persons living on some distant island under another nation's rule. Social justice and brotherhood must first be brought into actual accomplishment in our own country before we can expect to achieve genuine leadership in achieving these ideals around the world. Actual participation in trying to solve these difficulties in our own country will help us to see why progress in the United Nations is slow.

We need not feel helpless to accomplish these ends. We live in a democratic country where our belief and conviction can be translated into action. We are aligned with thousands of women in this Woman's Society of Christian Service who have great potential power in mobilizing public sentiment for legislation which can cause actual change of policies within our governmental structure. This actually occurred when the sentiment within our Senate changed from isolationism to support of the United Nations Charter. Those who have studied voting records warn us that in these later months the tide seems to be turning back again toward isolationism. Doubtless this is due to the very causes we have listed above; an intense nationalistic spirit, a transition weariness, an apathy or lack of faith in the ultimate success of the United Nations. *They reflect this change of attitude in their constituency. Just so they will also reflect a positive insistence on support of international co-operation in every possible way.*

In the new *Primer of Political Action** issued by this Department will be found detailed and accurate information on how to become more effective in influencing legislation. Many of the issues we have stood for have not been implemented as we have hoped. Fair Employment Practices, Federal Aid to Education, Social Security, Price Control, repeal of the Poll Tax are a few of the pieces of unfinished business that have met popular rejection in the Houses of Congress. We must not be discouraged. Every single Methodist woman in the smallest community must somehow be inspired to work to bring about better conditions in our own land and thus prepare for more conspicuous success in international matters. We must not work alone. We must ally ourselves with other organizations working for the same purposes. United we can accomplish what one woman, or even one organization alone cannot do.

This is election year. A candidate in the Middle West has said the election of 1946 will be a woman's election. I take it he means that the women's vote will be more important than ever before because through war years and war experiences they have learned their power, and better understand their rights and privileges as voters. More women's organizations are working toward intelligent voting on the part of more women than ever before. In fact, it is an inspiring thought that this is a woman's election year around the world. A recent bulletin from the State Department has the information that in thirty-three countries of the world women now have equal voting privileges with men, and that in thirteen of these this privilege has come to them since World War II. Never was it so important that we as women vote intelligently with resepect to our congressmen on November 5. Our representatives in both houses will determine our foreign policy. Many internal matters which have international implications will await their decisions. Let us inquire into their voting records at Washington rather than rely on their campaign speeches. Let us watch their promises and check whether they are later fulfilled.

These are some of the ways that we can put our influence to work now for the success of the United Nations. They are specific. They are important. They are within the possibility of every woman. All it takes is the will to do, the faith that this is the most important task to which we can set our hands this year. We are challenged to do it for the sake of our families and their future, for the sake of suffering humanity around the world, for the sake of making Christianity more effective in every human relation.

* Obtainable at Literature Headquarters and Distributing Offices. Price, 15 cents.

CAN YOU ANSWER THESE?

1. When is United Nations Week? What is its purpose? Are you observing it in your church?
2. Have you secured from Literature Headquarters a copy of the new *Primer on Political Action?* (Price, 15 cents.)
3. Have you secured the voting record of your Senators and Congressmen? (Price, 5 cents, Legislative Committee, Congregational-Christian Churches, 1751 N Street, N. W., Washington, D. C.)
4. Are all women in your local church registered and ready to vote in November?

NOTE: For help in follow-up of United Nations Week and in preparation for World Order Sunday, November 10, order the *Handbook* on "*The Church and World Order*" (now in preparation, probably 15 cents) from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

"CODE" FOR THE CORRESPONDING SECRETARY

By MRS. ELOISE A. WOOLEVER, *Executive Secretary*

FROM Northern New York Conference comes the following "code" for the Corresponding Secretary of the Woman's Society of Christian Service:

1. I shall remember the importance of my office and faithfully use it as an opportunity for effective service.

2. I shall see to it that every officer of the society reports to her respective officer in the district.

3. I shall report regularly and on time each *quarter* to my district secretary of Organization and Promotion.

4. I shall remember that I am the channel through which information comes from the district and conference secretaries of Organization and Promotion to my society. I shall work in close co-operation with my president and other officers of my society to keep them informed.

5. I shall endeavor to attend district and conference meetings and be a well-informed officer.

6. It is my responsibility to notify my district secretary of Organization and Promotion of any changes in the officers of my society.

7. After the election in my local Woman's Society of Christian Service, I shall send a complete list of the names and addresses of the officers to the district secretary of Organization and Promotion.

8. When my term of office expires I shall pass on to my successor any material pertaining to her office.

9. I shall "study to show" myself "approved unto God, a workman that needeth not to be ashamed."

If a corresponding secretary lives up to this "code" she certainly will be "a workman that needeth not to be ashamed."

A Pageant of Consecration

[The following pageant was used in Baltimore Conference where, due to an intensive effort to secure new members 1,625 women joined the Woman's Society of Christian Service—and this from January 1 to March 31.—E. A. W.]

Decoration: White wooden cross or covered with white muslin, set on a three-step base in back center of platform; palms and ferns across the back; two microphones.

Characters: The conference secretary of Organization and Promotion and district secretaries. A soloist.

Costumes: Choir robes. All participating including soloist, to wear robes.

Properties: A wooden book for each district in which the roll of new members is written. Each district secretary uses a different colored bookmark.

The pageant is announced by the conference president.

Conference secretary enters, takes place at pulpit, and states: "Let us hear how many new members of our districts have been brought in since the first of January."

"The total number of new members in the ———— Conference is ———."

"Let us dedicate these lives to the Cross for service."

District secretary enters as called by the conference secretary, advances to microphone nearest her and states: "The number of new women since January 1 in the ———— District is ———," retires to a stated place on stage, stands facing center of stage. The next district secretary is called and makes corresponding statement. After all districts have reported—

Soloist enters, takes place at microphone.

Solo: "In the Cross of Christ I Glory." This is sung during the "Consecration" which follows, using as many verses as necessary.

First district secretary who enters—turns, looking up to the Cross, advances slowly, laying her "Book of Names" at the foot of the Cross; she steps back to her stated position, remains until all have placed their books at Cross, then turns and slowly retires. Each secretary leaves the stage through the same door from which she entered.

The above service as used in the Baltimore Conference Annual Meeting was followed by the offering during which the solo "Love Never Faileth" was sung.

Goal Chart in India

The work of the Woman's Society of Christian Service in India is stimulated by the use of posters with goals to be achieved and indicated on the chart. Their poster this year is an ornate arch, typical of India, with a woman standing before a door, over which is the Cross; not unlike our "Doors of Progress." As goals are reached, sections of the arch are filled in. Posters go to annual conference where they are displayed at a joint session, in which the ministers and lay member hear of the progress of the Woman's Society of Christian Service in their churches.—(*Excerpt from report of the Executive Secretary for India,* MISS LUCILE COLONY.)

In Memoriam

Mr. C. C. Long. Mrs. Long, 3273 Werk Road, Cincinnati 11, Ohio, is Secretary of Organization and Promotion for the North Central Jurisdiction.

Dr. C. C. Weaver. Mrs. Weaver, 142 Hawthorne Road, Elkin, North Carolina, is a member of the Board of Missions.

The Rev. J. W. Bunch. Mrs. Bunch, 129 North 11th Street, Corvallis, Oregon, is Secretary of Spiritual Life for the Western Jurisdiction.

Love and sympathy go to these women in the loss of their husbands.

Suggestions for Teaching the Course on "THE STEWARDSHIP OF LIFE"

By **MRS. C. C. LONG**

TEACHING a group should be a rich experience, because it offers one the opportunity to help the members of that group achieve Christian ideas and ideals which develop right attitudes. Attitudes without action are of little value; therefore, comes also the privilege of guiding *action* through the teaching of this course.

The Stewardship Year in our Crusade for Christ program marks an opportunity for the Woman's Society of Christian Service, as we pledge to co-operate to the fullest degree in furthering this program throughout the entire church.

Study classes should be formed in each local society of Christian Service or in co-operation with the total church program. The prepared teacher should stand ready to call to teach this course.

A teacher should be accredited by the Board of Education; for by that process she indicates her willingness to make adequate plans for her work. A teacher may become accredited by the following procedure: send for the following material from the Board of Education, 810 Broadway, Nashville 2, Tennessee:

1. *Leader's Guide.*
2. Forms 111 and 111-S.
3. Booklet No. 733b—*Teaching a Group.*

Read as many of the suggested books as possible, within the field of this course; as listed in the *Leader's Guide* 113b of the course on "The Stewardship of Life."

Send your qualifications on Form 111; your lesson plan on Form 111-S.

The approved text for our Stewardship course is *The Christian Motive and Method in Stewardship,* by H. B. Trimble. This is the text for adults for either the First or Second Series Course. First Series Course (required reading for students) is Booklet 2146 H, *Youth are Stewards.*

The following are suggested as supplementary reading and as recommended reading for class members:

To Whom Much is Given, by G. Ernest Thomas.
Stewardship in the New Testament, by Rolston.
The Message of Stewardship, by R. S. Cushman.
When Christ Controls, by J. M. Versteeg.
Stewardship and the World Mission, by J. E. Simpson.

The course on "The Stewardship of Life" should present such a challenge and develop such action that the whole tempo of church life is changed.

The course should help students

1. Achieve a clearer meaning of the basic meaning of stewardship.

2. Foster personal development, which offers each individual an opportunity to extend his Christian influence into ever-widening areas, such as home, church, school, community, society, politics, worship, recreation, and work.

3. Appreciate the meaning of the basic obligations involved in acquiring, spending, saving, giving, and sharing one's material possessions and money.

Prepare a pleasant attractive room for the class. Chairs arranged informally rather than in straight rows.

Appoint a *worship committee*—make available for its use the most beautiful materials for the creation of a simple, effective, and significant worship center and service at each class session.

Appoint a *visual aid committee.* In the January *Advocate* copies of the splendid charts made by the Board of Lay Activities will be printed. These may be enlarged and used by this committee. Also use posters pertaining to Stewardship and Spiritual Life. Cathedral slides in color on biblical subjects of Stewardship parables and teachings of Jesus are available.

Have a blackboard available if possible; if not, use a window shade or wrapping paper to illustrate as teaching progresses.

Participation on the part of every member of the class is essential. Assignment for oral recitation and written work makes the class a vital factor of personal growth for each participant. Each class member should read the text.

The teacher prepares her statement of purpose and her lesson plan for each class session. She is completely convinced of the worth of her subject and a steward herself, of all of life.

Stewardship is the dedication of all of life, the total life, *actual* and *potential* to the active building of the kingdom of God, through spontaneous activity from within one's life, not as a coerced activity; a dedication of time, talents, and possessions.

While a teacher may teach the course without accreditation, still it is a Stewardship to give the very *best* preparation possible to this course and by the type of workmanship and the high scholastic standard set, we may well feel assured that we are "workmen that need not be ashamed."

* "Suggested Guidance for the Study of India," was written for the July-August issue by Mrs. Helen B. Bourne, former Secretary of Missionary Education.

THAT ALL MAY LEARN

Correspondence courses on the four topics: "India," "The Christian and Race," "The Christian and Beverage Alcohol Problems," and "Stewardship" may be taken by persons unable to attend the study classes in local churches. Write the Department of Leadership Education, 810 Broadway, Nashville 2, Tennessee, for further information about these courses.

THE WOMAN WITH AN HOUR

(*Continued from page 3*)

Twenty-four hours! Let us not withhold from our Master his share. Let us spend time both *with* him and *for* him as faithful stewards.

WESLEYAN SERVICE GUILD

MARION LELA NORRIS, *Secretary*

MISS HELEN B. SINGLETON, Chairman of Membership Committee of Standing Committee of Wesleyan Service Guild

Has Your Church Taken Note?

THE annual report for the year 1945 gives the number of units of the Wesleyan Service Guild as 3,063 with a membership of 64,997. At the time of unification there were 417 units and 6,416 members, with an undetermined number of business and professional circles.

What a wonderful increase! Yet, a survey of our church would reveal a great number of gainfully employed women who are not members of the Guild, and, in many instances, with no Guild in the churches to which they belong.

Recently this statement was made to a group of Wesleyan Service Guild members: "The potentiality and needs of the employed woman have escaped the notice of the local church." Many churches have failed to realize that within their membership there are girls and women, gainfully employed, who, because of their hours of work, find they do not fit into the activities of the Woman's Society. Many of these women hold key positions in business, in industry, and in the professions. They are well trained, capable women who can work with others and who have a real service to offer their church. The church, on the other hand, can give them the fellowship and friendship so many of them need, with the avenues of service.

The employed woman finds in the Guild a program planned and prepared to meet her interests and needs, with meetings at an hour when she can attend.—*Helen B. Singleton.*

WHY PRAY?

Have you prayed for years and wondered whether, after all, anything really did happen as a result of your prayer? Have you read books about prayer and laid them down feeling cold and discouraged because, so far as you were able to interpret the author's thought, the only real value in prayer was what it did for your own spirit? When the famous George Meredith writes "who riseth from prayer a better man, his prayer is answered," is that the whole answer to this matter of praying? Can my prayer have no further reach than my own personal betterment, useful as that may be? True, I may be a little busier helping to answer my own prayer because of my praying but there must be more far-reaching results than even my own busyness. Have you ever, in deep perplexity, wondered if God is really all-powerful, and if so why he allows things to happen as they do?

I went through all these questionings for years and then one day at a summer camp, I heard a story. It was about one of our great men who, when undertaking a project of great importance, asked, as was always his custom, that several of his colleagues should pray while this undertaking was being carried out.

This story raised my old questionings and I went to the man who told it and said: "God knew that was an important task. He knew that the man concerned with it was absolutely committed to his will, why was it necessary for so many men to add their prayers to his?"

And this was the answer he gave me, which forever settled my questionings about intercessory prayer: "God has limited his own ability to accomplish his will in the world, making it dependent upon the prayers of human beings. When we pray, we set loose, literally, spiritual resources which God uses and it is the only means he has of working out his will. If men do not pray, God cannot work."

This answer revolutioned my ideas of prayer and made me sense as never before that prayer *is* a bigger thing than just the effect in my own soul or the influence I may have on those persons with whom I come in contact. It is like the power of electricity which has been present in the world since its creation. But God waited for some human being to discover it, to work out its laws, to harness it, to invent the equipment, and even when all this is done nothing happens until someone presses a simple switch and unleashes the tremendous power which can turn the mighty engines of industry or chase away the darkness of the night.

God waited for some human being to create a little box, on which a man can turn a small button and bring in over the ether waves, voices thousands of miles away. That same power has been in the world since the beginning of time, but until man released it God could not use it.

Atomic energy lay dormant in the heart of the atom, until man, in the course of time, released it.

Spiritual power is as real, as dynamic, as electricity or atomic energy, but it, too, must be released by human beings before God can make any use of it. What possibilities lie in this realm of prayer?

Someone has said that the United Nations Charter was the result of the praying of the Christian people of the world. I wonder, if, when that charter had been written and started on its way to the nations for ratification, we felt, as we so often have done, that there was no longer any need for prayer, and so we stopped praying about it.

I wonder if the reason the foreign ministers have had such a hard time to agree is because we haven't been praying for them. I wonder what would happen in the meetings of the Security Council and the United Nations Assembly if Christian people, everywhere, should pray daily that God might have his way in the hearts and intellects of the lead-

(*Continued on page 26*)

GUIDE SHEET FOR STUDENT WORKERS

By DOROTHY A. NYLAND
Secretary

Purpose of Student Work program:

1. To develop world-minded Christian students and maintain relationships between the local church and all young people away from home.
2. To inspire youth to Christian service.

Phases of the work:

1. Students at home and away at college.
2. Those in service and those returning.
3. Young people away from home.

Suggested activities for the secretary of Student Work:

1. Keeping in touch with young people away from home.
2. Introduce them to religious workers where they are.
3. Arrange special services (World Communion Sunday, Student Recognition Day, Race Relations Day).
4. Supply literature — *Upper Room, Contact, Power, motive, World Outlook,* THE METHODIST WOMAN.
5. Counseling youth.
6. Encourage contributions to Methodist Student Fellowship Fund.
7. Co-operate with the Methodist Student Movement in all activities.
8. Emphasize the Missionary Education program. Offer Christian hospitality to foreign students. Accept responsibility for minority groups.
9. Encourage young people to attend church conferences. Interest them in full-time Christian service at home and abroad.
10. Co-operate with other officers of the Woman's Society of Christian Service and the church to promote an integrated program.
11. Arrange for the deputation team of students to visit your church.

Reports:

1. Local secretary secures report from the corresponding secretary's book and sends to the district secretary on the fifth of April, July, October, and January.
2. District reports are due on the tenth to the conference secretary.
3. Conference secretary will send duplicate reports to the jurisdiction secretaries by the fifteenth.
4. Jurisdiction secretaries will report to the National Office on the twentieth.

Material:

Send to Dorothy A. Nyland, Room 506, 150 Fifth Avenue, New York 11, N. Y., for materials.

STEWARDSHIP AND THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

(*Continued from page 7*)

carries the major responsibility for the Stewardship Cultivation program of the society, is urging wide use of the new Stewardship Ceremonial (see present issue of THE METHODIST WOMAN) and also the use of the new Stewardship packet which is being prepared for 1947. (Watch page 32 of THE METHODIST WOMAN for the release date of this packet.)

Ways of promoting Christian Stewardship in local churches:

1. Study classes in Christian Stewardship.
2. The use of Stewardship Worship Services, short skits and dramatizations. (See new Stewardship packet for this material.)
3. The use of *Stewardship Ceremonial* and signing of *Stewardship Commitment Cards.*
4. Distribution of Stewardship leaflets, flyers, etc. (Samples to be found in Stewardship packet, which may be ordered in quantity for distribution in the society.)
5. Co-operation with the local church Stewardship committee in all plans for Stewardship promotion in the local church.
6. Daily definite prayer that some of the young people in your local church may catch a vision of the world's need and dedicate their lives to full-time Christian service.
7. Let us also pray daily that the membership of our society may make a new dedication of their lives and their possessions to Christ and his church.

Reprints of the *Stewardship Ceremonial* and Stewardship Commitment *Cards* are available in quantity for use in local groups. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Stewardship Ceremonial, 5 cents each; 12 for 25 cents; 100 for $1.50. *Cards,* 25 at 10 cents; 100 at 30 cents.

HAS YOUR CHURCH TAKEN NOTE?

(*Continued from page 25*)

ers of the nations as they meet to try to make plans for a decent world.

Remember, that if we do not pray we are withholding from God the material he needs, and without which he cannot work.

A peaceful world will not come by accident. It will come when—and only when—people have prayed enough, and enough people have prayed.—*Thirza E. Bunce.*

The Wesleyan Service Guild is co-operating with the church in the Crusade, emphasizing Stewardship in the local unit and in district and conference Guild meetings.

We expect many of the Guild members will qualify to teach in the special classes held during this period of the Crusade, and that others will prepare themselves to be Conversation Guides.

For further information write the Guild Office.

SPIRITUAL LIFE GROUPS

Do you know of helpful experiences, methods, problems, needs, of your Spiritual Life or Prayer Groups which may be of interest and value to others? If so, may we have your reply immediately?

—THE METHODIST WOMAN
150 Fifth Avenue, New York 11, N. Y.

PROGRAM SUGGESTIONS FOR SEPTEMBER—

METHODISTS IN THE COUNTRY

By **MRS. H. W. BLAND DETWILER**

WHERE is John's Island? What is its history? Who lives there?

In the material for February, 1946, I used the word "fascination" in connection with the program. I do not want to be extravagant in its use, but truly the September program is not only intriguing and alluring but it is *fascinating!* Life has been so enlarged geographically that there seems to be no new place on earth! Maybe you know about John's Island. It ought to interest the most uninterested woman—if you will arouse and stimulate her curiosity with this fetching program.

I. INVITATIONS. (1) A small map of South Carolina—a bit of water and the island. (2) A bridge. (3) A place card on which is sketched a rice field. (4) A card on which is drawn a large question mark; and here and there questions such as suggested in my opening paragraph. (5) *Perhaps* "word of mouth" by every member of the Executive Committee being alert several weeks before the meeting: after church, in the adult Bible class, before and after prayer meeting, official board, social affairs. "Do the Methodists have a work on John's Island?" "Are there schools?" "Are there churches, places of amusement?" "What is the population of John's Island?" (6) A cardboard school slate with the time, date, and theme of the meeting. (7) A wonderful time to invite pastor and people —see page 86 of *Program Material 1946.* ("If it is to be a woman's meeting, everybody in the house comes along.")

II. ATMOSPHERE. (1) An ideal program to be held in an outdoor garden or country place. (2) An indoor garden. (3) A pictorial arrangement of the following: pictures of rural work, particularly John's Island; Sager-Brown Home and Godman School; pictures from *World Outlook.* (See the fourth paragraph on page 84 of *Program Material 1946,* and you will understand the suggestion.) (4) A poster with either of the short paragraphs at the top of page 85, *Program Material 1946,* ought to draw attention and create discussion. (5) Look well at the suggestions on page 87, *Program Material 1946.* (6) Room set as a school. (7) Beautiful worship setting may fill your requirement as you tie the unusually fine quietness of the worship service into the first sentence of the program, "John's Island is a quiet island."

III. PROGRAM. How like the beautiful setting of a ring is this worship service which should surround this gem of a program. Surely it would be a choice way to open our fall meeting with a challenge of the quiet power which comes from such ideas. I am tempted to outline forty-five minutes, but I feel you must adapt these concrete ideas to your own needs and localities.

1. Use the worship service as it is. (If possible, have the choir of your church do it all for you. Have them wear costumes of Bible times.) Ask your pastor to wear a costume of Bible times and give the Twenty-third Psalm. One of the women in the choir might give—*not read*—the meditation. Then how lovely to have the choir, without announcement, sing the anthem, "The King of Love My Shepherd Is."

2. The program may be done in story form. Where the farmer speaks of his wife and the church, page 84, soft music such as "I Love Thy Kingdom, Lord" or "The Church's One Foundation" may be played.

If the entire congregation is present, use men and women in the group to interrupt the storyteller with the direct conversations found at the bottom of page 84. Two storytellers might do it effectively; one to stop on page 85; the other, a "Scarritt College Worker," to go on with pages 85-87.

3. The idea of a schoolroom setup has been suggested, and it seems almost perfect for the use of our program material: "Opening exercises," the worship service; "Geography lesson," maps and charts used from the second paragraph on page 87; "History lesson," on the Island's historical background; "Social Studies" present the needs of the Island; "School Nurse," show health situation; "Most dependable girl in school," announce the vacation church school (see page 86); "Father and Mother Farmer," who will talk with "the teacher from Scarritt College" after school is dismissed, about recreation (top of page 85). The first two sentences at the very top of page 84 might well be printed on the "school blackboard."

IV. REFRESHMENTS. "A School Lunch," ice cream cones or lollypops, or a hot school luncheon built around frizzled chicken and rice. Decorations may well be bridges, boats, or carts.

Extra!

The Methodist Board of Education has a perfectly exquisite set of nature slides to the song, "Evening Star Up Yonder," for which the rental charge is 75 cents. Order from your nearest Methodist Publishing House. The music may be found in the *MYF Institute Song Book.*

Put John's Island definitely on your prayer list for September. How thrilling to pray for folks whom we have not seen, but who are a part of the Kingdom.

How satisfactorily can your society answer the questions concerning your own community (see page 88)?

1945-1946 INCOME ON APPROPRIATIONS

Henrietta Gibson, Treasurer of the Woman's Division, reports that the income on appropriations for the fiscal year, June 1, 1945-May 31, 1946, was $3,999,451.52, an increase of $219,889.78 over the income on appropriations the previous year, or a 5.81 per-cent gain. This is a fine record and to all the members of the Woman's Societies who made this result possible the Division Treasurer wishes to express her gratitude for and her appreciation of this support of the Woman's Division program in its work at home and abroad. We must continue to give more generously so that that work may be broadened and strengthened, as the need of the troubled world for the "way of life" demands more and more from us.

FINANCIAL CONFERENCE REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibs

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1946	Total Pledged 1946	Student	Youth	Children	Total on Appropriatio 1946
North Central:								
Dakota	$ 6,762.18	$ 332.65	$ 7,094.83	$ 11,500.00	.....	$ 53.88	$ 49.54	$ 7,198.
Detroit	39,718.68	1,565.88	41,284.56	73,566.00	.....	2,736.61	363.01	44,384.
Illinois	46,854.27	1,946.05	48,800.32	85,000.00	$ 2.00	1,753.51	441.39	50,997.
Indiana	36,771.32	2,799.34	39,570.66	60,000.00	.....	1,624.50	676.88	41,872.
Iowa-Des Moines	30,610.76	1,537.83	32,148.59	55,000.00	.....	2,899.50	164.47	35,212.
Michigan	22,182.26	1,902.41	24,084.67	51,000.00	.....	2,024.46	326.07	26,435.
Minnesota	12,052.99	453.50	12,506.49	24,000.00	.....	394.74	149.50	13,050.
North Dakota	4,839.85	156.80	4,996.65	8,740.00	.....	413.63	92.13	5,502.
North Indiana	29,390.80	1,279.15	30,669.95	51,000.00	.....	2,584.94	624.04	33,878.
North-East Ohio	56,595.07	2,206.22	58,801.29	121,910.00	.....	1,098.57	791.79	60,691.
Northern Minnesota	15,866.06	1,086.76	16,952.82	26,500.00	.....	795.00	306.18	18,054.
Northwest Indiana	17,789.03	815.08	18,604.11	29,153.00	.....	1,755.50	251.60	20,611.
Northwest Iowa	14,804.87	745.57	15,550.44	26,000.00	.....	470.00	96.67	16,117.
Ohio	78,996.55	4,143.50	83,140.05	152,000.00	.....	4,293.00	921.00	88,354.
Rock River	56,453.34	3,276.02	59,729.36	92,060.00	.....	2,704.00	467.61	62,900.
Southern Illinois	14,093.55	1,125.20	15,218.75	26,000.00	.....	719.57	186.31	16,124.
Upper Iowa	18,301.88	513.76	18,820.64	30,000.00	.....	846.13	359.79	20,026.
West Wisconsin	9,465.76	555.04	10,020.80	14,600.00	.....	471.22	59.90	10,551.
Wisconsin	13,216.63	510.25	13,726.88	22,000.00	.....	645.51	148.96	14,521.
Totals	524,765.85	26,956.01	551,721.86	960,329.00	2.00	28,284.27	6,476.84	586,484.
Northeastern:								
Baltimore	50,263.58	1,337.30	51,600.88	76,000.00	5.00	1,317.72	200.14	53,123.
Central New York	18,049.56	421.75	18,471.31	36,000.00	.....	822.11	166.01	19,459.
Central Pennsylvania	19,813.48	295.00	20,113.48	40,000.00	.....	1,194.25	64.07	21,371.
Erie	21,665.58	322.50	21,988.08	49,000.00	.....	319.63	123.85	22,431.
Genesee	22,952.52	527.00	23,479.52	40,000.00	.....	535.64	112.05	24,127.
Maine	3,004.63	36.00	3,040.63	6,500.00	.....	64.50	30.98	3,136.
New England	12,712.73	109.00	12,821.73	26,500.00	.....	362.39	111.37	13,295.
New England Southern	8,255.86	.....	8,255.86	15,000.00	.....	373.26	42.00	8,671.
New Hampshire	2,350.17	162.00	2,512.17	4,700.00	.....	8.50	29.05	2,549.
New Jersey	18,055.83	442.75	18,498.58	34,293.00	.....	422.46	99.26	19,020.
New York	13,574.83	1,082.94	14,657.77	28,350.00	.....	148.70	73.63	14,880.
New York East	19,130.71	958.71	20,089.42	38,850.00	.....	55.87	44.86	20,190.
Newark	21,411.58	927.90	22,339.48	45,000.00	.....	351.99	385.44	23,076.
Northern New York	4,794.90	117.00	4,911.90	21,900.00	.....	144.71	12.50	5,069.
Peninsula	14,255.75	18.94	14,274.69	25,000.00	.....	896.50	66.65	15,237.
Philadelphia	33,536.28	1,958.53	35,494.81	60,000.00	.....	1,181.82	231.12	36,907.
Pittsburgh	41,924.08	776.78	42,700.86	75,000.00	.....	2,965.52	377.92	46,044.
Troy	15,886.82	558.94	16,445.76	34,000.00	.....	312.31	44.21	16,802.
West Virginia	41,031.24	2,285.90	43,317.14	75,000.00	.....	1,797.51	391.47	45,506.
Wyoming	16,634.50	82.50	16,717.00	34,000.00	.....	935.00	58.00	17,710.
Puerto Rico Provisional	39.00	.....	39.00	25.00	.....	.....	.....	39.
Totals	399,348.63	12,421.44	411,770.07	765,118.00	5.00	14,210.39	2,664.58	428,650.
South Central:								
Central Kansas	31,748.04	1,978.75	33,726.79	61,000.00	.....	1,533.34	338.00	35,598.
Central Texas	17,186.69	1,667.31	18,854.00	35,300.00	.....	764.62	269.82	19,888.
East Oklahoma	12,227.80	888.64	13,116.44	23,100.00	.....	410.45	115.41	13,642.
Indian Mission	278.17	.....	278.17	500.00	.....	5.00	5.28	288.
Kansas	22,249.67	1,262.27	23,511.94	45,000.00	.....	630.39	252.85	24,395.
Little Rock	14,868.71	1,463.08	16,331.79	30,000.00	.....	777.06	96.44	17,205.
Louisiana	26,023.91	2,064.34	28,088.25	37,500.00	.....	569.37	109.13	28,766.
Missouri	9,094.42	330.61	9,425.03	17,350.00	.....	192.84	103.81	9,721.
Nebraska	27,567.08	1,334.63	28,901.71	60,000.00	.....	562.05	278.57	29,742.
New Mexico	3,575.10	1,088.90	4,664.00	8,985.00	.....	90.49	61.24	4,815.
North Arkansas	9,990.71	1,764.39	11,755.10	23,500.00	.....	207.05	76.99	12,039.
North Texas	19,274.56	900.00	20,174.56	38,350.00	.....	450.00	75.00	20,699.
Northwest Texas	16,343.08	1,361.65	17,704.73	27,000.00	.....	406.55	113.59	18,224.
St. Louis	15,907.60	1,116.95	17,024.55	30,318.75	.....	288.50	146.49	17,459.
Southwest Mexican	276.67	.....	276.67	350.00	.....	100.50	20.50	397.
Southwest Missouri	17,308.44	1,408.86	18,717.30	32,000.00	.....	353.58	148.17	19,219.
Southwest Texas	19,283.88	1,578.88	20,862.76	35,500.00	.....	673.66	213.36	21,749.
Texas	27,900.64	1,952.77	29,853.41	48,000.00	.....	1,757.49	278.00	31,888.
West Oklahoma	17,411.50	1,379.63	18,791.13	37,000.00	.....	498.99	198.08	19,488.
Totals	308,516.67	23,541.66	332,058.33	590,753.75	.....	10,271.92	2,900.73	345,230.
Southeastern:								
Alabama	21,425.75	1,327.25	22,753.00	40,000.00	.....	570.27	195.72	23,518.
Cuba Mission	.....	.....	.....	.....	.....	8.50	.....	8.
Florida	41,134.65	2,785.54	43,920.19	65,000.00	.....	1,614.58	159.98	45,694.
Holston	19,391.58	3,108.66	22,500.24	45,000.00	.....	2,090.86	148.68	24,739.
Kentucky	14,317.90	1,712.10	16,030.00	30,000.00	.....	778.14	130.31	16,938.
Louisville	14,543.53	1,587.20	16,130.73	28,500.00	.....	991.23	79.27	17,201.

)R FIRST SIX MONTHS—1946

) CHURCH EXTENSION—THE METHODIST CHURCH

asurer

DIVISION OF TOTAL RECEIPTS

General propriations	Conference Work	Total on Appropriations 1946	Total on Appropriations 1945	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
7,198.25		$ 7,198.25	$ 6,649.81	$ 108.59	$ 470.75			$ 7,777.59
43,009.18	$ 1,375.00	44,384.18	46,892.08	252.57	3,587.67	$ 63.00	$ 335.25	48,622.67
45,669.42	5,327.80	50,997.22	49,417.94	155.37	2,113.07	79.49	1,972.20	55,317.35
39,785.04	2,087.00	41,872.04	38,608.53		1,568.60	48.50		43,489.14
33,142.56	2,070.00	35,212.56	29,965.02	118.71	1,613.61	82.00	20.00	37,046.88
26,435.20		26,435.20	30,137.32	111.31	1,352.81		210.00	28,109.32
13,050.73		13,050.73	13,768.78	52.30	979.57	15.57	182.65	14,280.82
5,502.41		5,502.41	5,577.23	25.50	950.10			6,478.01
30,878.93	3,000.00	33,878.93	31,313.49	122.92	2,191.98	60.74	222.74	36,477.31
50,742.14	9,949.51	60,691.65	57,214.47	141.82	3,335.35	105.00	6.00	64,279.82
18,054.00		18,054.00	17,843.58		1,546.00		50.00	19,650.00
20,611.21		20,611.21	18,339.90	261.75	1,183.23			22,056.19
15,402.11	715.00	16,117.11	15,141.92	175.96	1,100.70	38.00	10.00	17,441.77
76,414.05	11,940.00	88,354.05	94,351.69	458.00	3,255.74	148.00	8,837.00	101,052.79
58,778.47	4,122.50	62,900.97	58,742.95	35.00	2,370.97	72.59		65,379.53
12,999.63	3,125.00	16,124.63	16,630.27	89.87	2,060.92	25.00	875.00	19,175.42
19,826.56	200.00	20,026.56	19,063.57	30.00	1,240.84	38.50		21,335.90
9,732.14	819.78	10,551.92	9,552.17	164.06	477.05		470.72	11,663.75
14,521.35		14,521.35	11,991.22	56.20	1,035.03	19.59	50.00	15,682.17
541,753.38	44,731.59	586,484.97	571,201.94	2,359.93	32,433.99	795.98	13,241.56	635,316.43
46,519.94	6,603.80	53,123.74	46,295.80	47.81	2,483.31	63.35	467.78	56,185.99
19,137.43	322.00	19,459.43	18,564.28	19.20	227.75		55.00	19,761.38
18,830.47	2,541.33	21,371.80	23,136.11		759.01	48.13	508.67	22,687.61
20,707.40	1,724.16	22,431.56	24,991.36	76.75	822.48	41.30	3,981.40	27,353.49
21,505.03	2,622.18	24,127.21	19,270.09	4.00	582.85	34.00	102.00	24,850.06
3,053.11	83.00	3,136.11	3,499.22	21.66	208.75		114.00	3,480.52
10,295.49	3,000.00	13,295.49	16,016.36	28.18	853.23		2,313.16	16,490.06
7,371.12	1,300.00	8,671.12	7,141.76		88.00			8,759.12
2,549.72		2,549.72	2,209.72		136.60			2,686.32
17,145.30	1,875.00	19,020.30	16,922.48	28.00	617.75		1,043.58	20,709.63
14,880.10		14,880.10	13,542.14	20.70	1,230.00	23.09	2,063.00	18,216.89
18,590.15	1,600.00	20,190.15	20,139.09	69.81	801.25	35.00	15.00	21,111.21
20,801.91	2,275.00	23,076.91	20,913.13		435.50	41.75	120.00	23,674.16
5,069.11		5,069.11	10,873.93		144.50		80.90	5,294.51
13,813.81	1,424.03	15,237.84	13,150.23	76.13	285.50	38.06	1,471.78	17,109.31
31,534.12	5,373.63	36,907.75	37,485.47		941.05	49.73	41.00	37,939.53
39,809.30	6,235.00	46,044.30	41,537.06	30.45	267.25	56.40	412.08	46,810.48
16,802.28		16,802.28	12,739.57	25.05	643.05	40.00		17,510.38
41,339.46	4,166.66	45,506.12	41,592.03	115.60	4,601.01	66.69		50,289.42
15,110.00	2,600.00	17,710.00	17,050.25	45.00	634.90			18,389.90
39.00		39.00	30.00					39.00
384,904.25	43,745.79	428,650.04	407,100.08	608.34	16,763.74	537.50	12,789.35	459,348.97
35,248.13	350.00	35,598.13	38,010.96	190.35	3,277.88	63.94		39,130.30
19,888.44		19,888.44	17,984.74		1,883.17	21.84	5.00	21,798.45
13,642.30		13,642.30	13,054.76		1,150.87	20.00		14,813.17
288.45		288.45	250.11			2.78		291.23
22,194.28	2,200.90	24,395.18	23,791.60	27.50	1,830.47		10.00	26,263.15
17,205.29		17,205.29	15,381.75		817.16	22.26	3.00	18,047.71
28,766.75		28,766.75	23,514.80	266.33	4,707.64	23.91	702.29	34,466.92
9,721.68		9,721.68	8,901.60	62.88	542.53			10,327.09
27,992.33	1,750.00	29,742.33	28,485.38	77.97	2,758.23	69.79	350.00	32,998.32
4,815.73		4,815.73	4,404.14	7.83	615.13	12.00		5,450.69
12,039.14		12,039.14	13,707.76		1,538.85	21.50		13,599.49
20,699.56		20,699.56	16,779.50		1,961.86	24.50		22,685.92
18,224.87		18,224.87	17,419.00	5.83	3,122.24		100.00	21,452.94
17,459.54		17,459.54	15,106.23	45.00	2,590.04	25.00		20,119.58
397.67		397.67	371.99					397.67
19,219.05		19,219.05	17,908.65	85.19	1,494.37		256.50	21,055.11
21,749.77		21,749.77	20,745.87	181.11	2,177.88		2,000.00	26,108.76
31,888.90		31,888.90	28,135.43	30.50	5,828.63	31.32	19.00	37,798.35
19,488.20		19,488.20	18,634.71	46.17	1,420.02	30.42		20,984.81
340,930.08	4,300.90	345,230.98	322,588.98	1,026.66	37,716.97	369.26	3,445.79	387,789.66
23,518.99		23,518.99	22,958.41	12.80	887.70			24,419.49
8.50		8.50						8.50
45,694.75		45,694.75	42,807.05		3,122.58	42.31		48,859.64
24,739.78		24,739.78	24,004.32		2,517.81	40.00	3,000.00	30,297.59
16,938.75		16,938.75	15,726.79		965.36	21.60	60.00	17,985.71
17,201.23		17,201.23	15,667.35	47.25	762.93			18,011.41

FINANCIAL CONFERENCE REPO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gib

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1946	Total Pledged 1946	Student	Youth	Children	Total on Appropriati 1946
Southeastern (Continued):								
Memphis	$ 18,065.19	$ 2,403.96	$ 20,469.15	$ 38,500.00	.....	$ 869.49	$ 132.22	$ 21,470
Mississippi	18,389.97	1,718.68	20,108.65	34,000.00	21.50	1,912.09	93.54	22,135
North Alabama	23,770.73	2,229.27	26,000.00	52,000.00	6.00	915.50	101.42	27,022
North Carolina	27,516.68	3,690.80	31,207.48	57,500.00	270.36	1,108.67	237.83	32,824
North Georgia	34,643.15	5,471.29	40,114.44	64,000.00	20.30	1,315.80	442.96	41,893
North Mississippi	15,683.94	1,598.68	17,282.62	26,000.00	.....	944.06	155.00	18,381
South Carolina	16,195.26	934.95	17,130.21	28,000.00	2.00	133.83	139.28	17,405
South Georgia	32,218.75	3,028.74	35,247.49	60,000.00	.....	765.41	143.89	36,156
Tennessee	18,048.08	1,376.92	19,425.00	38,000.00	.....	986.08	135.30	20,546
Upper South Carolina	14,101.07	1,518.93	15,620.00	30,000.00	.....	835.59	64.16	16,519
Virginia	63,231.59	1,672.09	64,903.68	85,000.00	.....	406.17	139.06	65,448
Western North Carolina	38,191.45	3,828.17	42,019.62	60,000.00	.....	654.23	162.38	42,836
Totals	430,869.27	39,993.23	470,862.50	781,500.00	320.16	16,900.80	2,661.00	490,744
Western:								
Alaska Mission	168.50	30.00	198.50	300.00	.....	.....	.....	198
California	26,991.93	1,257.60	28,249.53	41,000.00	.....	643.60	235.80	29,128
Colorado	18,226.76	1,925.52	20,152.28	22,500.00	.....	323.82	153.80	20,629
Hawaii	431.55	.....	431.55	.....	.....	80.00	.....	511
Idaho	4,043.55	16.93	4,060.48	6,000.00	.....	131.25	74.37	4,266
Latin American Provincial	30.00	.....	30.00	.....	.....	.....	.....	30
Montana	5,116.05	398.75	5,514.80	7,500.00	.....	123.00	54.27	5,692
Oregon	11,355.87	569.66	11,925.53	18,500.00	.....	923.20	73.42	12,922
Pacific Northwest	18,334.62	1,287.05	19,621.67	34,740.00	.....	692.41	293.97	20,608
Southern California-Arizona	64,890.04	2,414.02	67,304.06	130,000.00	.....	1,384.22	665.91	69,354
Utah	636.81	.....	636.81	1,124.00	.....	28.90	5.99	671
Wyoming State	1,711.53	210.00	1,921.53	.....	.....	45.20	8.27	1,975
Totals	151,937.21	8,109.53	160,046.74	261,664.00	.....	4,375.60	1,565.80	165,988
Central:								
Atlanta	471.33	104.80	576.13	1,025.00	.....	128.25	6.37	710
Central Alabama	426.63	.....	426.63	950.00	1.50	1.00	5.85	434
Central West	253.00	52.00	305.00	600.00	.....	.....	25.25	330
Delaware	2,333.49	101.05	2,434.54	4,166.00	.....	186.00	9.45	2,629
East Tennessee	459.45	18.00	477.45	600.00	.....	11.25	10.50	499
Florida	142.00	.....	142.00	300.00	.....	.....	.....	142
Lexington	1,282.72	128.38	1,411.10	4,050.00	.....	34.90	15.00	1,461
Louisiana	441.00	55.00	496.00	1,630.00	.....	10.00	.....	506
Mississippi	413.20	93.80	507.00	600.00	.....	10.00	.....	517
North Carolina	485.50	.....	485.50	971.00	.....	1.00	44.00	530
Savannah	230.00	.....	230.00	300.00	.....	4.50	.....	234
South Carolina	704.32	47.00	751.32	1,229.00	34.00	34.00	34.68	854
South Florida	100.00	.....	100.00	200.00	.....	.....	1.00	101
Southwest	317.00	.....	317.00	450.00	.....	.....	1.50	318
Tennessee	425.00	33.40	458.40	1,100.00	2.00	21.00	14.00	495
Texas	1,022.10	49.50	1,071.60	1,400.00	2.50	58.35	39.45	1,171
Upper Mississippi	38.75	3.00	41.75	300.00	2.30	.....	.....	44
Washington	1,931.41	327.71	2,259.12	3,150.00	.....	133.16	26.50	2,418
West Texas	552.45	23.50	575.95	1,000.00	4.00	.....	.....	579
Totals	12,029.35	1,037.14	13,066.49	24,021.00	46.30	633.41	233.55	13,979
China Mission	.....	.....	.....	.....	.....	.....	.....	.....
Uruguay	.....	.....	.....	.....	.....	.....	.....	.....
Totals from Conferences	1,827,466.98	112,059.01	1,939,525.99	3,383,385.75	373.46	74,676.39	16,502.50	2,031,078
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Miss'ry and Deac. Temporary Disability F'd	.....	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowment and Restricted Funds	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Totals	$1,827,466.98	$112,059.01	$1,939,525.99	$3,383,385.75	$373.46	$74,676.39	$16,502.50	$2,031,078

DIVISION OF TOTAL RECEIPTS

neral priations	Conference Work	Total on Appropriations 1946	Total on Appropriations 1945	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
21,470.86		$ 21,470.86	$ 21,811.31		$1,124.99	$ 27.20	$ 36.26	$ 22,659.31
22,135.78		22,135.78	20,645.83			25.00	13.00	22,173.78
27,022.92		27,022.92	26,789.32		2,724.20	34.11	132.50	29,913.73
32,824.34		32,824.34	30,985.85		2,648.61	47.50	516.55	36,037.00
41,893.50		41,893.50	38,931.48		3,642.50	200.00	2,544.00	48,280.00
18,381.68		18,381.68	16,299.64		2,112.61	20.49		20,514.78
17,405.32		17,405.32	16,793.08	104.73	1,251.92			18,761.97
36,156.79		36,156.79	33,077.97	126.45	2,654.66	32.00	30.90	39,000.80
16,667.37	$ 3,879.01	20,546.38	20,374.78	8.80	523.52	20.66	100.00	21,199.36
16,519.75		16,519.75	16,104.14	96.65	1,241.96	26.15	2,089.50	19,974.01
65,448.91		65,448.91	56,359.28	500.85	605.55	90.00		66,645.31
42,836.23		42,836.23	37,867.03	165.09	6,521.84			49,523.16
486,865.45	3,879.01	490,744.46	457,203.63	1,062.62	33,308.74	627.02	8,522.71	534.265.55
198.50		198.50	99.50					198.50
28,566.43	562.50	29,128.93	25,744.13	10.00	1,719.18	36.42	682.46	31,576.99
19,144.90	1,485.00	20,629.90	12,237.28	1.00	2,468.49	25.00	232.21	23,356.60
511.55		511.55	313.63					511.55
4,266.10		4,266.10	4,021.06	36.03	439.75	4.50		4,746.38
30.00		30.00	29.00					30.00
5,567.07	125.00	5,692.07	4,092.17	21.75	851.35	11.60		6,576.77
12,422.15	500.00	12,922.15	10,556.56	152.65	814.66	19.06	100.00	14,008.52
18,601.66	2,006.39	20,608.05	22,148.21	65.05	2,306.04		545.92	23,525.06
51,763.63	17,590.56	69,354.19	68,276.56	101.72	3,398.30	67.50	10,307.09	83,228.80
671.70		671.70	608.20	6.95				678.65
1,975.00		1,975.00	1,996.00		25.00			2,000.00
143,718.69	22,269.45	165,988.14	150,122.30	395.15	12,022.77	164.08	11,867.68	190,437.82
710.75		710.75	593.67	3.50	50.00	4.50		768.75
434.98		434.98	588.38		7.10	2.08		444.16
330.25		330.25	346.65	11.97	21.25	2.10	5.00	370.57
1,804.57	825.42	2,629.99	2,783.86	17.66	90.50	10.00		2,748.15
499.20		499.20	396.74	93.00		2.75		594.95
142.00		142.00	175.00					142.00
1,461.00		1,461.00	2,138.33		39.00	20.00		1,520.00
506.00		506.00	952.00		90.00	2.50		598.50
517.00		517.00	207.37		34.00	13.00		564.00
530.50		530.50	555.63	8.00	67.00	7.00		612.50
234.50		234.50	214.65	23.10	53.00			310.60
854.00		854.00	1,255.18		239.50	10.00		1,103.50
101.00		101.00	103.00					101.00
318.50		318.50	400.00	10.00	3.50	1.25		333.25
495.40		495.40	631.45	7.15	69.95		26.00	598.50
1,171.90		1,171.90	1,041.57	16.00	97.65	4.00	15.00	1,304.55
44.05		44.05	36.50					44.05
2,418.78		2,418.78	2,269.28		72.70	11.00		2,502.48
579.95		579.95	330.45	103.25	10.50			693.70
13,154.33	825.42	13,979.75	15,019.71	293.63	945.65	90.18	46.00	15,355.21
911,326.18	119,752.16	2,031,078.34	1,923,236.64	5,746.33	133,191.86	2,584.02	49,913.09	2,222,513.64
25,882.58		25,882.58	26,237.75					25,882.58
464.56		464.56	484.40					464.56
2,438.50		2,438.50	2,420.00					2,438.50
12,608.28		12,608.28	13,189.16					12,608.28
4,199.42		4,199.42	4,147.62					4,199.42
502.75		502.75	675.46					502.75
46,096.09		46,096.09	47,154.39					
				124.17	279.97		70,994.38	71,398.52
							116,486.11	116,486.11
							36,904.28	36,904.28
957,422.27	$119,752.16	$2,077,174.43	$1,970,391.03	$5,870.50	$133,471.83	$2,584.02	$274,297.86	$2,493,398.64

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For Week of Prayer and Self-Denial

October 25-31, 1946

LEADERS' HANDBOOK. Contains a statement of the meaning of the Week of Prayer and Self-Denial; information on the centers of work which will receive Week-of-Prayer gifts. 10 cents each; 6 for 45 cents.

PRAYER CARD. Contains suggestions for prayer for each day during the Week of Prayer. Every member should have a card. 1 cent each; 12 for 10 cents; 100 for 75 cents.

POSTER. 5 cents.

GIFT ENVELOPE. Free.

"O SWEET AND BLESSED COUNTRY." This is a worship service planned for use in the presentation of the gifts. Copies should be ordered for every person participating in the program. 2 cents each; 25 for 35 cents.

A SERVICE OF WORSHIP FOR A QUIET DAY. This booklet contains meditations and suggestions for the Quiet Day of the Week of Prayer. 5 cents each; 25 for $1.00.

AN ORDER OF WORSHIP FOR A QUIET DAY. This worship sheet should be in the hands of every person participating in the Quiet Day. 2 cents each; 25 for 35 cents.

NOTE: *Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above, EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 15.*

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